

China Reconstructs

VOL. XXI NO. 11

NOVEMBER 1972





China Reconstructs

VOL. XXI NO. 11

NOVEMBER 1972

PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,
ARABIC AND RUSSIAN BY THE CHINA WELFARE
INSTITUTE (SOONG CHING LING, CHAIRMAN)



CONTENTS

CO-OP MEDICAL CARE IN SUN VILLAGE	2
KWANGCHOW, METROPOLIS OF THE SOUTH <i>Kwang Wen</i>	9
MEDICAL CARE FOR 700 MILLION	13
DOCTORS GO TO THE FRONTIER <i>Huang Yen-ting</i>	16
COMBINING CHINESE AND WESTERN MEDI- CINE TO TREAT PNEUMONIA IN CHILDREN <i>Yen Tien-yu</i>	19
AT THE GRAVE OF DR. NORMAN BETHUNE <i>Chen Han-seng</i>	22
ACROSS THE LAND: FROM SANDY WASTE TO GREEN ISLAND	24
MIDSTREAM COMMUNE GOES IN FOR MECHANIZATION <i>Wei Chiu</i>	26
ILI WOOLEN MILL	30
THE HANGCHOW CHILDREN'S ORCHESTRA <i>Kung Shu</i>	32
STAMPS OF NEW CHINA: FOUR BIG SHIPS	33
GEOGRAPHY OF CHINA: SOILS	34
ONSTAGE AT THE NO. 4 COTTON MILL	38
NADAM FAIR ON THE GRASSLANDS <i>Lin Lu</i>	40
LANGUAGE CORNER	46
LESSON 6: IN A HOTEL	
LESSON 7: A LETTER	
OUR POSTBAG	48

COVER PICTURES:

Front: Removal of a lobe of the lung using acupuncture anesthesia at the Peking Tuberculosis Research Institute.

Inside front: A doctor from Peking at the home of a family of the Tai nationality in Yunnan (see story on p. 16).

Back: Yuehsiu Hill on the outskirts of Kwangchow.

Inside back: Collecting medicinal herbs.

Editorial Office: Wai Wen Building, Peking (37), China.
Cable: "CHIRECON" Peking. **General Distributor:**
GUOZI SHUDIAN, P.O. Box 399, Peking, China.



Sun village

Co-op Medi

SOON after lunch people began coming to the health station in Sun village. A woman production team leader came in holding one hand over her ear. A young barefoot doctor examined her and said it was an infection of the outer ear. He weighed out some dried dandelions and honeysuckles, wrapped them in a piece of paper and handed them to her with instructions to make a broth from them. She had just gone when an elderly woman who suffers from chronic high blood pressure came in for her regular injection. A mischievous-looking boy dashed in and stood very still in front of the medicine chest. The barefoot doctor changed the dressing for a boil on his head. "All right, scoot!" he said, giving him a pat on the behind as he finished. The boy ran off.

It all seemed to be happening in one big family and quite makes one forget that this is a commune production brigade health station, in this case the Sun brigade of the Sun People's Commune in Shansi province. It wasn't just that the patients did not have to register or pay any fee. What is more impressive is their complete trust in the doctors and the doctors' warm informality with them. This new doctor-patient relationship is only one of the results since the countryside has had cooperative medical care and barefoot doctors. The Sun production brigade is one of the pioneers in cooperative medical care. Since the cultural revolution brigades all over the country are establishing and consolidating similar systems.

Co-op Medical Care Pays the Bill

Sun village, for which the brigade is named, was a poor place before liberation. There was no

doctor and few would have been able to pay if there had been. When someone in a landlord family fell ill, they could send a cart to bring a doctor from the town; for the poor there was only the hope that the illness would pass, or death if it were serious.

Life improved after liberation, but as long as the peasants still farmed individually, the poorer ones, who after years of being exploited in the old society owned little to call their own, often had to go into debt to pay any large medical expense. There was, for instance, Wang Chih-lin, a poor peasant whose wife had complications in childbirth. The medical bill ran to 500 yuan and to meet it he had to sell the three-room tile-roofed house he got in the land reform.

In 1956 the people of Sun village formed a fully-socialist producers' cooperative. Collective production raised the members' income. At the initiation of the poorer peasants, each member paid 0.30 yuan a year into a medical fund which covered the cost of treatment but not medicine. In 1958 after the co-op became a unit in a people's commune, many members suggested a larger payment which would cover all medical expenses. This had the support of the majority of the members. "If it means that everybody's health is taken care of, I'll be glad to pay out ten yuan a year, even if I don't have to use one cent myself," said old Liu Fatung, who knew what it was to be poor and on his own.

That was how the system of cooperative medical care came into being in the Sun People's Commune in 1959. Now each member pays two yuan a year to the brigade

health station. From its public welfare fund, the brigade pays 0.70 yuan per person to the commune clinic. These measures make it possible for members to have treatment and medicines without charge at both the brigade health station and commune clinic. When brigade members need treatment at the county hospital the brigade pays 80 percent of the cost.

This system of cooperative medical care enabled some people who had not been able to get treatment to have it. One of these was a woman named Han Yin-kua, who had suffered from an infection of the kidneys since before liberation. Then she could not afford treatment at all. When she received a two-room house in the land reform, she sold it to get money for medical care, and went to live with relatives. Unfortunately she could afford care for only a short time, not long enough to get well. Finally, with the advent of cooperative medical care she was able to have regular treatment over a period of more than three years, and her condition improved greatly. The total expense came to about 300 yuan, all of which was paid out of the cooperative medical fund. With her health restored, she is able to take part in light labor. Last year her family received a cash income of over 100 yuan and built a three-room house. "Without cooperative medical care I probably wouldn't be here," says Han Yin-kua, "and there wouldn't be any new house either. I can see why Chairman Mao said we should go in for cooperation."

Since 1959, 29 people in Sun brigade have incurred medical expenses of a hundred yuan or more, all of which were paid out of the cooperative medical fund.

cal Care in Sun Village

Staff Reporter

A Health Network

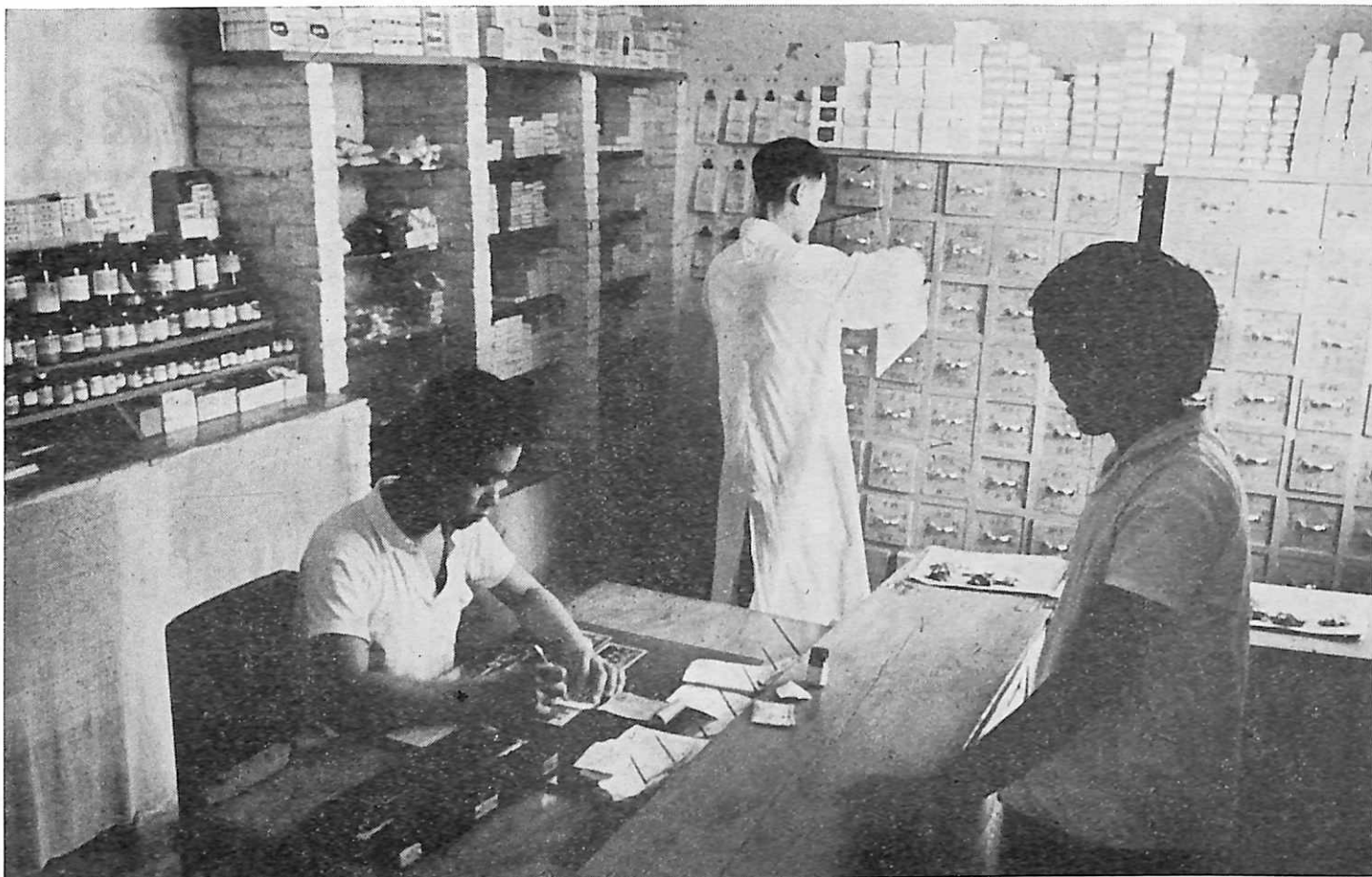
A health network with medical facilities at every level assures members of the Sun commune of prompt treatment for their illnesses.

The health worker. The Sun brigade's more than 60 health workers spend most of their time at farm or other commune production tasks, and give first aid and the most elementary level of medical care. They make the rounds of the fields, homes, classrooms and kindergartens to take care of ordinary ailments. One of them is 24-year-old Feng Hsi-chih, a viva-



The commune clinic.

The dispensary at the commune clinic is stocked with both modern and Chinese traditional medicines.





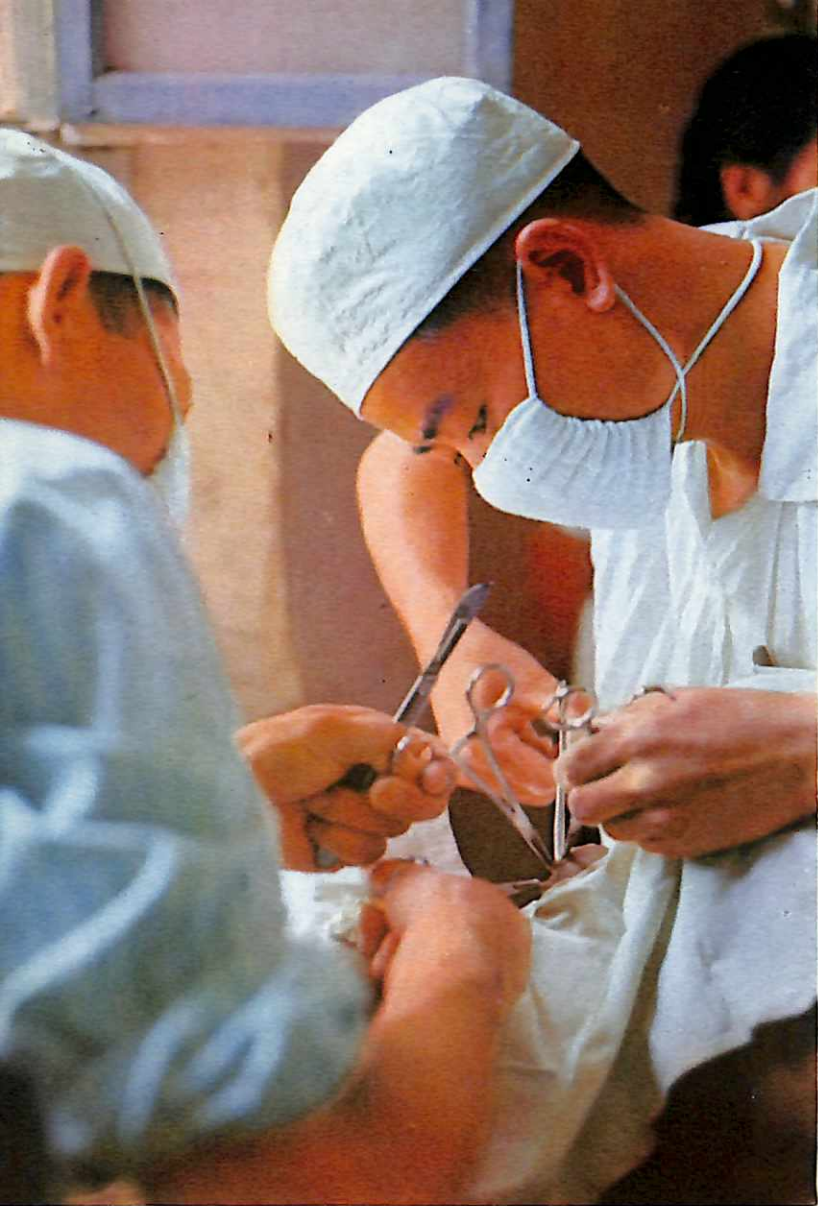
Morning street-sweeping.

Common knowledge on disease prevention is taught during a work break.



Patients being treated in the field.





An operation in the commune clinic.



An old doctor trains a barefoot doctor to recognize medicinal herbs.

Recovered, a patient leaves the clinic for home.



cious young woman who has had a six-month training course. She is familiar with more than 100 acupuncture points on the body useful for treating many kinds of illnesses. She does ordinary massage and *nieh chi*, a stimulating massage along the spinal column, and gives acupuncture treatment or dispenses medicine for things like indigestion, toothache, coughs and colds. When I met her she was giving a talk on prevention of gastrointestinal infections to a group of commune members gathered under a tree during a work break. When she finished she gave acupuncture

An ordinary home serves as the health station. A large portion of the spacious courtyard is constantly filled with medicinal plants drying in the sun. The rows of drawers in the dispensary chest contain a fair variety of medicinal plants, and on the shelves stand some 60 bottles of potions brewed from herbs and an almost equal number of modern medicines. The greater part of the treatment by the health station is with Chinese traditional methods, such as acupuncture, moxibustion, massage and *nieh chi*, and it prescribes mainly herbal medicines. As all of

medical care, can handle them adequately. Such personnel take care of 80 percent of the medical cases in Sun village.

Commune clinic. The 20 percent of cases which are referred out of the brigade are those which call for surgery or need further laboratory tests or X-rays. Most of these are handled by the commune clinic.

The Sun commune's clinic was set up after the people's commune was formed. Administratively it is under both the commune and the county health department. It receives direct professional guidance from the county hospital. The county government subsidizes half the cost of running the clinic. Last year the Sun commune's clinic received 8,000 yuan, or 51 percent, from the government.

Housed in a set of one-story buildings are the clinic's departments: internal medicine, surgery, obstetrics and gynecology and a department of traditional medicine. There is also an X-ray room, a laboratory, a pharmacy which prepares herbal medicines and distilled water, and a ward with 20 beds.

The clinic's medical equipment was provided without charge by the government. This includes a portable X-ray machine, a portable high-pressure sterilizer, microscopes and sets of surgical instruments for most operations with the exception of chest and brain surgery.

The commune clinic has a staff of 20. Of the ten doctors qualified to write prescriptions five have had a further short course at the county hospital or provincial medical college. The county health department sends all of the commune clinic's doctors in turn to the county hospital for such additional on-the-job training. The county hospital also sends its experienced doctors, one or two at a time, to the commune clinic to help and guide work there.

Doctors in the commune clinic's internal medicine department can diagnose the more complicated illnesses. The surgeons perform operations for appendicitis, intestinal obstruction and stomach perforation, caesarean section and debridement and internal fixation of compound fractures. This level



Health worker Feng Hsi-chih at the home of Widow Wang.

treatment to a young man suffering from rheumatic pain.

Brigade health station and barefoot doctors. The brigade health station is staffed by four barefoot doctors working under the guidance of a regularly-trained physician. The barefoot doctors have been trained to handle cases of colds with fever, pneumonia, parasitic diseases, high blood pressure, gynecological troubles, deliveries and minor obstetric and emergency operations. They answer calls to home or field any time of the day. In addition to these duties, they continue to work part time in production, cultivate medicinal plants and prepare and compound herbs.

this can be done with very little cash outlay, the cost of treatment does not generally overrun the co-op medical care fund.

On the walls of the consultation room hang rows of envelopes containing the medical histories of each commune member. This system was instituted a year ago after the station gave every person in the brigade a medical examination.

For the brigade's 1,266 members there is one medical worker with some kind of training for every 18 people. Since the majority of the illnesses and diseases in rural areas are of the ordinary kind, barefoot doctors and health workers, who make up the main force in rural



An exhibition on health and medical work at the Sun production brigade.



Barefoot doctors learn acupuncture at the county hospital.

of skill guarantees that most acute conditions can receive prompt treatment at the commune level.

The county hospital. Cases turned over to the county hospital are those like tumor and cancer cases which require biopsy tests, and major abdominal operations such as removal or partial removal of the stomach, kidney, spleen or uterus. In the first six months of this year the clinic referred 20 such cases to the county hospital.

'Doctors After Our Own Heart'

Thirty-one-year-old Han Yuan-o is the women's and children's doctor at the Sun brigade health station. Daughter of a poor peasant and mother of four, after working at the station as a nurse for two years she was sent to the county hospital to specialize in women's and children's illnesses. She continues to work under the guidance of doctors from the county hospital now that she has returned to the village. She has delivered every baby born in Sun village in recent years and has not lost a single one. "You'll never see a more thoughtful doctor," say the village women, recalling instances when she administered mouth-to-mouth breathing to save a newborn baby, or maintained an all-night vigil beside the bed of a mother after a difficult delivery.

Another devoted health worker is Feng Hsi-chih. When she learned

that Widow Wang Chiu-chu suffered from high blood pressure, she made a special effort to learn the acupuncture points for treating it. When she goes to the old woman's home to give her treatment she always stays to do some washing, cooking or sewing for her. "She is like my own daughter," says Widow Wang.

At first Widow Wang had not thought anything could be done about her condition, said Feng Hsi-chih, but the younger woman insisted, and after two treatments had brought some relief, the older woman began coming to her regularly. "She has lost her husband and her son is in the army," said Feng Hsi-chih, "so it's my duty to look after her."

The commune members call medical workers like Feng Hsi-chih and Han Yuan-o "doctors after our own heart".

Attention to Prevention

In the early morning Sun village is filled with the sound of the sweeping of its earthen streets. Though the village is situated on the loess plateau where water is scarce and one must drill down at least 120 meters for a well, every home seems neat and clean, with the cooking utensils and bowls neatly covered with cloth. Never once did I see a courtyard littered with rubbish or firewood. The latrines were free of odor and

maggots and there were no flies, mosquitoes, fleas or rats in evidence.

Sun village had its first health campaign back in 1952 in answer to Chairman Mao's call, "Get mobilized, pay attention to hygiene, reduce disease, improve health conditions." Sanitation has been a regular feature of life there for the past 20 years, sweeping the streets daily, levelling and retamping them after a heavy rain, destroying pests at first sign of them, and prompt treatment and measures to prevent the spread of any illness that is noted.

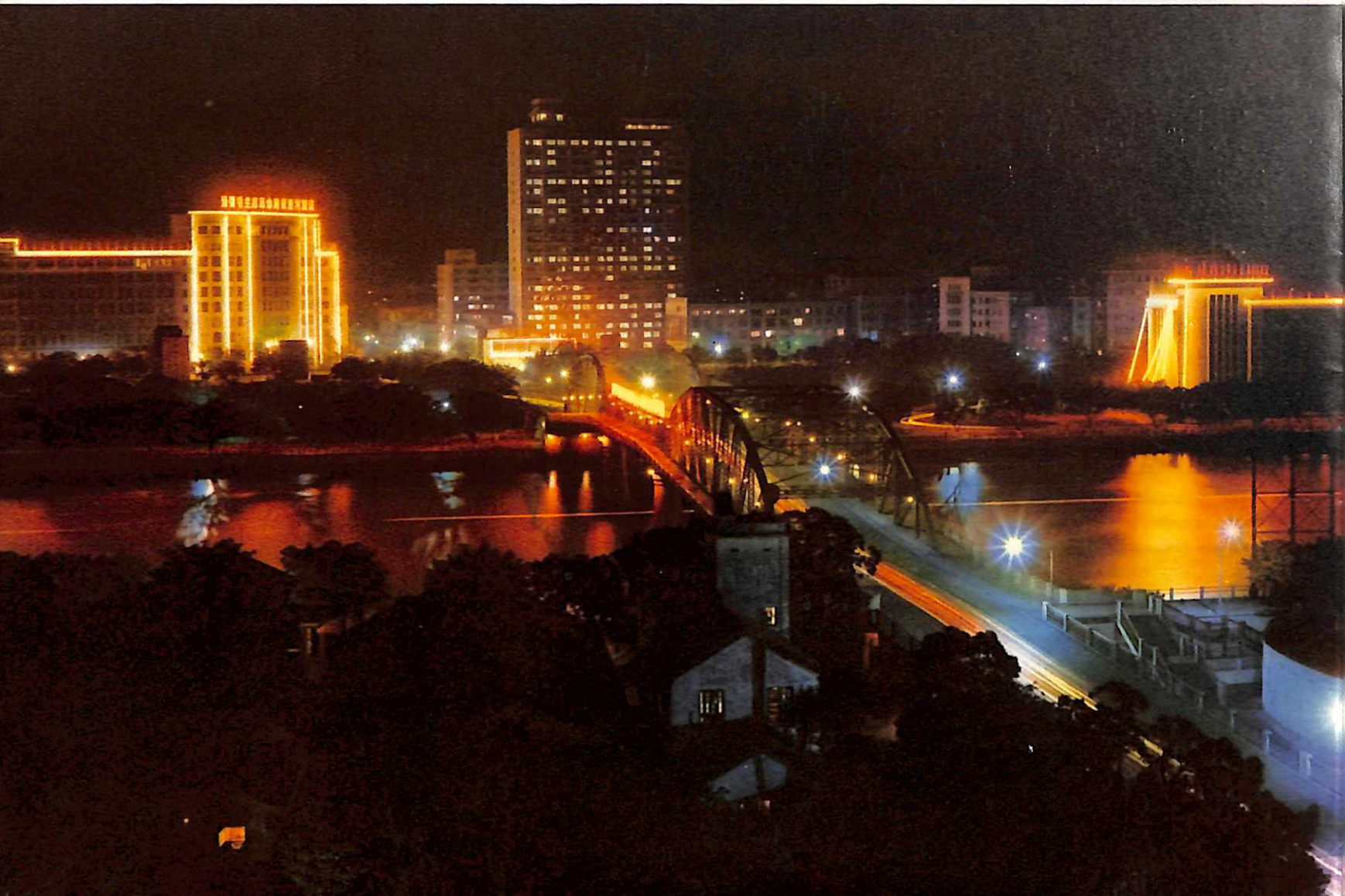
The brigade health station gives preventive inoculations regularly and prepares herbal broths for the whole population to drink to heighten resistance to infectious diseases like influenza. Since 1956 there has been no outbreak of typhoid fever, dysentery, whooping cough, diphtheria or measles. These used to take a great toll. During a typhoid epidemic in 1947, 120 people in Sun village came down with the disease, an incidence rate of 16 percent.

With better health the brigade's work attendance is always over 95 percent. The annual death rate is 6 per thousand. Of 65 deaths in the village in the past eight years, three-fifths were those of people over 70. In Sun village there is one man 105 years old and several other elderly people over 80.



A bird's-eye view of a section of Kwangchow.

Haichu Square at night.



Kwangchow, Metropolis of the South

KWANG WEN

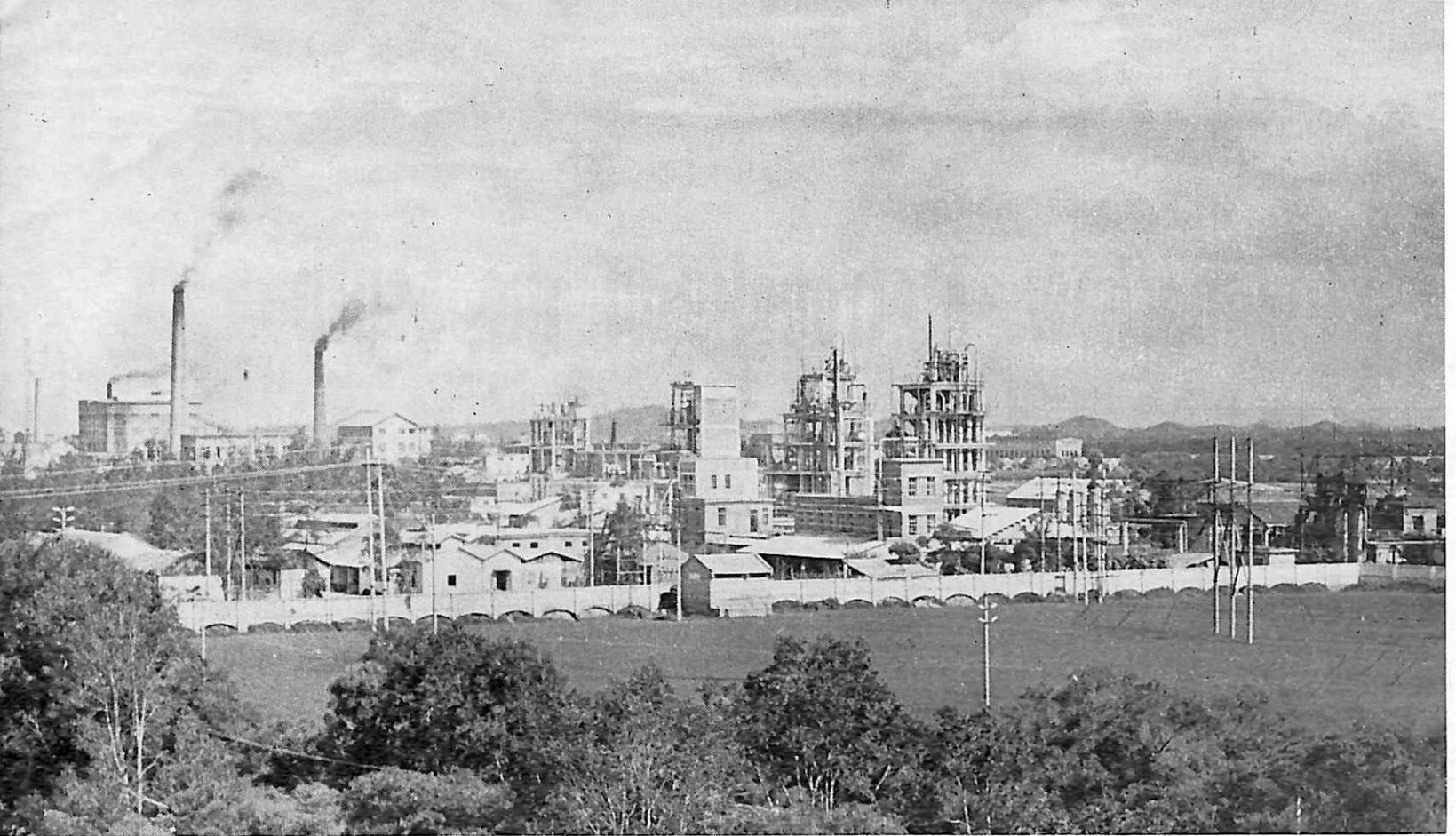
The Whampoa Harbor.

KWANGCHOW (Canton), facing the South China Sea from the rich Pearl River Delta, is the biggest city in south China. Its port plays an important role in promoting friendship and trade between the people of China and the rest of the world.

Entering Kwangchow from the sea, one first passes through the bustling Whampoa Harbor. At the long, broad quay are docked Chinese ships and freighters from many lands. Gantry cranes, dozens of them, dip, lift, swing and dip again. Trucks, tractors and trains shuttle endlessly back and forth. The ceaseless activity lights up the night sky, making the scene even more impressive.

Whampoa is a natural harbor. In 1919 Dr. Sun Yat-sen, the great pioneer of the Chinese revolution, proposed that it be developed into a major port for the south which, with a northern and an eastern port would complete his plan for three first-class seaports for China. His dream could not be realized in semi-feudal and semi-colonial China. Between 1936 and 1949 only 400 meters of rough wharves were constructed along with two cranes operated by coal-gas engines and three flimsy warehouses made of tin plate. The channel was so silted up and blocked by shoals that even vessels in the 4,000 to 5,000-ton class could not dock. Cargo had to be carried to and from them by small lighters, and all the loading and unloading was done by manual labor. Worst of all, imperialist warships and freighters did





A section of a newly-built industrial area in Kwangchow.

what they liked in the harbor and no Chinese could say a word.

Now all this is history. After the liberation in 1949 the shoals were blasted away and the channel was dredged. Within two years 1,200 meters of deep-water docks were built. They are capable of berthing several 10,000-ton freighters at a time. The volume of goods

handled by the harbor is rising steadily as China's foreign trade develops. The figure for 1971 was more than 90 times that for the highest year before liberation.

Home of the Trade Fair

The Chinese Export Commodities Fair held in Kwangchow every

spring and autumn attracts many visitors to the fair building in Haichu Square. Now tall structures surround the subtropical greenery of palm trees and mallow bushes planted in the square, but before liberation this area was notorious for its gangster hideouts, brothels, gambling houses and opium dens. No one who valued his safety would set foot there after dark. When the liberation came the place lay in rubble, and from this the new section has risen.

The Chinese Export Commodities Fair building in Haichu Square.



On display in the halls of the fair are industrial, agricultural and handicraft products from different parts of China. Businessmen from every continent, overseas Chinese and compatriots from Hongkong and Macao gather here twice annually to talk trade on the principles of equality, mutual benefit and mutual help. In recent years the exhibition has grown, keeping pace with the growth of China's foreign trade. Covering a floor space of 12,000 square meters at the first fair in 1957, the exhibits occupied 47,000 square meters at the 1972 spring fair. The number of items on display rose from 12,000 to over 30,000, of which 6,000 were new products since the last showing. The first fair enter-

tained 1,200 visitors from 20 countries and regions; the most recent one, 21,000 from more than 90 countries and regions. The value of contracts signed at the last fair was greater than at any other one.

Products from Kwangchow always occupy a prominent place at the fair. Before liberation the city's foreign trade was chiefly semi-colonial in nature. In 1840 the British imperialists had launched aggressive war against China on the pretext of protecting the opium trade. China, then under the rule of the decaying Ching dynasty, was defeated. The treaty forced China to open Kwangchow as one of five ports through which foreign trade could be conducted. Through Kwangchow the imperialists poured into China huge quantities of opium and luxury goods and drained away her minerals and other raw materials.

Kwangtung province is a big silk producer. The imperialists bought its raw silk at low prices and flooded the market with rayon goods so that the very existence of Kwangtung's silk industry was threatened. The 167 silk filatures which had existed in the province in 1923 had been reduced to 24 by 1934.

Today Kwangchow's export-import structure is entirely different. Industrial products, including complete sets of industrial machinery, and traditional art craft products such as ivory, wood and jade carving and painted porcelain accounted for 96 percent of the value of its exports, leaving only four percent to agricultural and other products.

New Industry

Industrial production began in Kwangchow as early as 1887 with the establishment of an arsenal, but, crippled by the unequal trade relations imposed on China by imperialism and by the corrupt rule of the Kuomintang reactionaries, progress was slow. Most of the factories could do only repair work. Almost all consumer goods were imported.

The Kwangchow Diesel Engine Plant, though an established fac-

tory opened in 1912 as the Hsiehtungho Machinery Plant, produced only four diesel engines with a total of 75 horsepower between 1946 and 1948. The 1971 horsepower total for the engines it manufactures, ranging from 400 to 1,000 h.p., was more than the entire horsepower produced in 38 years before liberation. Now the plant is also manufacturing 10,000-h.p. diesels.

A new industrial area with several dozen large and medium-sized factories has come into being on the former weedy wastes at Tayuankang and Shayuan. The Kuomintang government of the province had once planned to build a steel plant in Kwangchow and had even brought in an authority from a foreign company to survey, but in the third year the project fell through. During the big leap forward which began in 1958 a medium-sized iron and steel plant was begun and completed in two years. The city also has an automobile, shipbuilding, chemical and electrical equipment industry. The 1971 value of industrial production was 22 times that for 1949. Kwang-

chow has become an industrial base for south China.

The Spark of Revolution

Visits to the old revolutionary sites remind one that this is a city with a heroic tradition.

Sanyuanli Village on the northern outskirts is the place where the Chinese people fought back against the British imperialist atrocities in 1841. A small temple in the village is now a museum housing a collection of broadswords, wooden pikes and homemade rifles used in that struggle.

The British troops occupied the gun forts in Mud City and Szufang north of Kwangchow, and from there launched frequent sorties into the countryside, killing, looting and setting fire to the houses. But when they went to Sanyuanli Village, plundering and raping, the outraged peasants rose against them and killed eight or nine men. The next day, armed with broadswords, pikes and hoes and their ranks swelled by 5,000 peasants from 103

Some Facts About Kwangchow

Kwangchow (Canton), facing the South China Sea from the northern edge of the Pearl River Delta, is located at the juncture of the Tungkiang, Sikiang and Peikiang rivers at east longitude 113°17' and north latitude 23°8'. The city's five districts and two suburban counties cover a total area of 4,300 square kilometers, and have a population of 3,000,000.

With a subtropical climate, the city has abundant precipitation and an annual mean temperature of 22° C. Luxuriant vegetation here thrives all year round.

Kwangchow existed as a settlement as early as 862 B.C. In A.D. 714 the Tang dynasty government set up an office there to handle foreign trade, making the city the first trade port in China. Ocean-going ships from south and west Asia have been coming to its busy harbor ever since.

The city has a glorious revolutionary tradition. Beginning from the Opium War in 1840, its people kept up an unremitting revolutionary struggle against imperialism and feudalism. In October 1949 the city was liberated.

Led by Chairman Mao and the Communist Party, the people of Kwangchow are striving to build their city into a socialist industrial city and trade port.



The house where the National Institute of the Peasant Movement was.



Memorial to the martyrs of the Kwangchow Uprising.

villages, the people of Sanyuanli advanced on the enemy stronghold. The British troops came out with heavy guns. The peasants retreated according to plan, leaving only a few people to lure the enemy on. Unaware, the British followed in hot pursuit. They soon found that they had to abandon their heavy guns as they threaded their way through the paddy fields. Just as they got to Cowshed Mound north of Sanyuanli, the sound of a bugle pierced the air and there was a great banging of drums and gongs. Seemingly out of nowhere thousands of peasants sprang up and surrounded the invaders, giving them such a pummeling that they fled in confusion.

Such anti-imperialist struggle never ceased in Kwangchow. In

1857 British-French allied forces invaded Kwangchow, grabbed the small island of Shameen separated from the city by a narrow creek, and made it their concession. The imperialists built blockhouses, banks, bars and churches, and forbade Chinese to walk in the main streets or sit on benches in the parks. Chinese laborers had to enter and leave buildings through side doors. Through a big strike in 1924 they forced the imperialist firms to cancel such rules. On June 23 of the following year as part of the May 30 anti-imperialist movement, a demonstration of 60,000 people on the Shakee bund opposite Shameen demanded the abolition of all unequal treaties imposed on the Chinese people. From the concession in Shameen British and French troops fired on

the demonstrators, killing many. In memory of this anti-imperialist action and the Shakee Massacre, the Shakee bund was later renamed June 23 Road.

Today the tree-lined, lawn-carpeted Shameen is a residential area for the working people. Buildings that housed the banks and bars of the imperialists now serve as guest houses and homes for 5,000 Kwangchow residents, many of them members of the city sanitation squad or boatmen who once lived on the same dilapidated craft with which they made their living ferrying or fishing.

Kwangchow was also the site of the National Institute of the Peasant Movement, set up by the Chinese Communist Party in 1924 to train cadres for the peasant movement, which was assuming an increasingly important role in the Chinese revolution. Comrade Mao Tsetung was in charge of its sixth class and at that time director of the school.

The Institute has been restored to its original appearance and is preserved as a museum. In the quiet little room on the east which was Comrade Mao Tsetung's office-bedroom are a simple bed of wooden boards, a pair of square bamboo cases which held his books and periodicals, a desk and chairs. Here he worked tirelessly, reading student papers and editing a series of pamphlets which appeared under the general title *The Peasant Problem*.

The central hall served as the lecture room. Here Comrade Mao Tsetung gave his talk, "Analysis of the Classes in Chinese Society". The students underwent both political and military training. Rifles they used hang on the walls of the dormitories, as in the old days.

The Institute closed in September 1926 and its graduates went to organize the peasant movement in various parts of the country. A year later peasant associations with a membership totalling 10 million had been set up in 15 provinces and regions. The sparks of revolution kindled by Chairman Mao had become a prairie fire sweeping the whole country.

MEDICAL CARE FOR 700 MILLION

Some Questions Answered

Rural commune members can now receive treatment right in their homes.



1. What kind of health and medical care is available to the people of China today?

In the 23 years since liberation much progress has been made in this field. According to Chairman Mao's teaching, "Vigorous action should be taken to prevent and cure endemic and other diseases among the people and to expand the people's medical and health services", soon after the establishment of the New China, smallpox, plague and cholera were quickly brought under control. Areas in which parasitic diseases such as snail fever (schistosomiasis), malaria, hookworm and filariasis are found have been greatly reduced in size. Step by step the number of hospitals has been increased and units for prevention of contagious diseases have been set up. The nationwide health and medical network now taking shape covers both city and countryside and stretches into the remote border regions.

The aim of China's health and medical work is to serve the broad masses of the working people. Chairman Mao has issued many directives on this point. The one of June 26, 1965, "In medical and health work, put the stress on the rural areas", expresses particularly succinctly his line for this field, the basic spirit of which is whole-hearted service to the people. Guided by this revolutionary line, China's health and medical work is oriented towards the workers, peasants and soldiers. It puts prevention first, brings together the efforts of doctors of both western and Chinese medicine and organizes the masses to carry on health work.

Before the Great Proletarian Cultural Revolution Liu Shao-chi promoted his reactionary line to combat and sabotage Chairman Mao's revolutionary line in this field. Liu and his clique, while pretending to support Chairman Mao's line, behind his back actually promoted a program concentrating most of the medical personnel and supplies in the cities. It viewed researches as a matter of a few specialists doing studies on rare and difficult-to-cure diseases, thus benefiting only a small minority. Liu's line, giving



Medical workers and commune members destroy snails to wipe out schistosomiasis.

little attention to the health problems of the working people, was not oriented at study and prevention of ordinary, frequently-occurring illnesses. All kinds of excuses were found for not utilizing Chinese traditional medicine. It was not Liu's line for city medical personnel to go to the countryside. The result of all of this was that for a long time there was a lack of doctors and medicines in the rural areas. Chairman Mao had sharply criticized the way Liu and his clique had turned the Ministry of Public Health into "a ministry of health for urban overlords".

In the course of the cultural revolution, the reactionary line of imposter Liu Shao-chi and his like was reprobated and medical personnel and the masses gained a deeper understanding of Chairman Mao's revolutionary line. In the past two to three years 300,000 city medical workers and medical school graduates have gone to live and work in the countryside, and about 400,000 medical personnel made tours of the rural areas in mobile medical teams. Between them they have trained over a million "bare-foot doctors". These are commune members with some basic training enabling them to treat ordinary and frequently-occurring illnesses while they continue to do farm work. The name originated in the south where commune members work barefooted in the paddy fields.

Efforts to collect and compound Chinese herbal medicines and to combine the use of traditional and western medicine are developing into a mass movement and bringing increasingly good results. Notable among these has been the use of acupuncture to induce anesthesia, surgery and curing without surgery of acute gastrointestinal conditions, and the treatment of pneumonia in children (see page 19 in this issue) and the after-effects of polio through a combination of Chinese and western medicine.

2. Does China have free medical care?

In China today some people receive free medical care, others receive medical treatment under a form of cooperative medical insurance. Those who are covered by neither pay very low prices for their medical treatment. Because China's medical and health work exists to serve the welfare of the broad masses of the people it does not operate for profit.

3. Who is entitled to free medical care?

People working in state-run units directly related to production, like factories, mines, communication units and other places of work covered by the National Labor Insurance Regulations are entitled to medical examinations, treatment, medicines, surgery and hospitalization with the cost borne by their places of work. The patients pay only a tiny registra-

tion fee and the cost of meals while in the hospital. Most of this treatment is given at clinics or hospitals run by such places of work, or at hospitals of both Chinese and western medicine with which they have contracts or other arrangements.

The children and wives or husbands or other dependents of such workers, if they are not covered by some other medical system, pay half the cost of their medical treatment, the rest being paid out of the enterprise's labor insurance fund. When a person covered under the National Labor Insurance Regulations is ill and cannot work for a long period he also receives sick-leave pay. The amount differs according to the number of years the person has worked and the length of the sick leave. If the illness causes economic hardship for the family, the enterprise supplements this payment. No matter how long his sick leave, the worker does not lose his job. The above medical benefits continue after the worker retires. A worker who is injured on the job receives full pay throughout the period of treatment and recuperation. His medical expenses are paid and also 80 percent of the cost of his food while hospitalized.

Workers and members of the staff of state farms are covered in the same way as workers under labor insurance regulations.

Free medical care, including after retirement, is also extended to personnel in jobs not directly related to production such as those in all levels of government offices and organizations, people's organizations, cultural, scientific, athletic, medical, economic and commercial units, primary and middle schools and colleges. Students in college and disabled veterans of the revolutionary wars are also entitled to free medical care, the latter also after retirement. The dependents of all the above pay the full fee for their own medical treatment.

4. What is cooperative medical care?

Systems for cooperative medical care have been set up in 70 percent of the production brigades under

the people's communes. (See page 2 in this issue) In most cases members pay one or two yuan per person (in some areas less) every year into the cooperative medical fund and the brigade allocates an additional sum. This money goes to set up and maintain a health station or clinic for the brigade and covers the cost of treatment and medicines needed by its members. Commune members pay only a three to five *fen* registration fee, and in some places no fee at all. If a member of the brigade is referred to the commune clinic or county hospital or needs to go further, the brigade cooperative medical fund pays the cost of treatment of his illness.

With a hospital in every county, a clinic in every commune and a health station in every brigade, health and medical care in the rural areas is much improved.

The Central People's Government aids this work in the countryside. In the past few years funds for medical supplies, equipment and other aid to county hospitals and commune clinics accounted for the greater part of its expenditures for medical care. The medical teams from the cities which tour the countryside are also sent out under the auspices of government health departments at different levels.

5. Is any special consideration given the health of working women?

Yes. There are a number of special provisions for women who work at places covered by the Labor Insurance Regulations and other forms of free medical care. Women may retire five years earlier than men (in most places at 55, or between 50 and 55). From her seventh month of pregnancy a woman is no longer assigned to night shifts and is transferred to a lighter job, working seven hours a day instead of eight, while receiving her full wage. Expenses for prenatal care and hospital delivery are covered in the same way as other medical treatment. Maternity leave is 56 days with full pay, and for twins or a difficult birth 70 days. After she goes back to work, if the baby is cared for in the creche at her place of work she can have two half-hour periods off

during the day for nursing the baby, or slightly longer if the baby is cared for in her home. As long as the mother nurses her baby she is not assigned to night shifts. In the rural areas, prenatal care and delivery are covered by the cooperative medical plans.

6. What does medical care cost for those who pay for it themselves?

The dependents of people working in non-productive jobs such as government offices and organizations, people's organizations and schools pay for their own medical treatment at quite low rates. In Peking, for example, registration fee for each hospital visit is one *chiao*.* There is no charge for ordinary laboratory tests (blood, urine, etc.). Special tests cost a few *chiao*, a chest X-ray, three *chiao*. Various kinds of physiotherapies cost from one to five *chiao* a visit. All hospital accommodations are more or less alike, costing from several *chiao* up to one yuan per day, depending on the hospital. Birth delivery at a city hospital costs five yuan. An appendectomy or hernia repair costs eight yuan. Ordinary major operations do not run above 10 or 15 yuan. More difficult operations such as chest or brain surgery cost 30 yuan. Expenses (not including food) for a child hospitalized with pneumonia for eight days run about 16 yuan.

There have been repeated cuts in the price of medicines as the result of growth of the pharmaceutical industry and the emphasis on serving the people. There was an average 37 percent cut on a large number of medicines in August 1969, bringing them to about 80 percent below what they were in 1950, right after liberation. This cut brought the price of 200,000 units of penicillin from 23 *fen* down to 14 *fen*; of a gram of streptomycin from 44 *fen* to 24 *fen*; of 0.25 gram of tetracycline from 12 *fen* to 5 *fen*; of 0.25 gram of terramycin from 8 *fen* to 3.5 *fen*. Prices of medical instruments and equipment, reagents, vaccines and blood plasma have also been reduced.

* One Chinese yuan = 10 *chiao*, or 100 *fen*.
One Chinese yuan = £0.183.

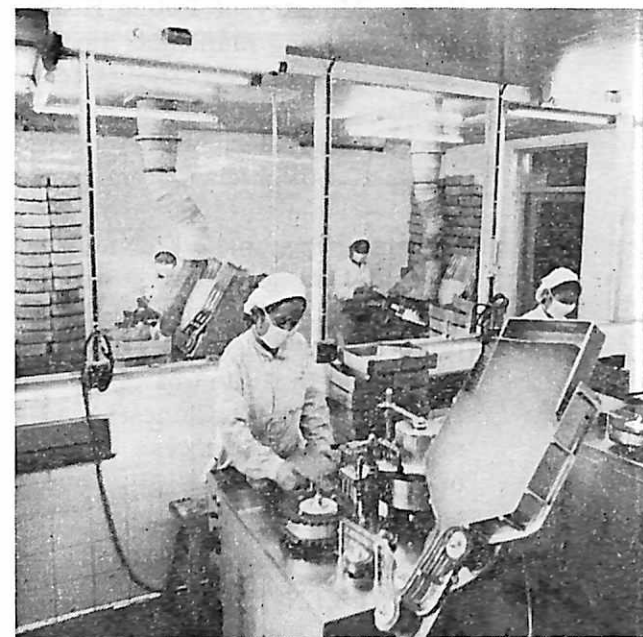
Every year the state provides vaccinations and immunization against such epidemic diseases as smallpox, measles, diphtheria, whooping cough, typhoid fever, infantile paralysis and tuberculosis free to all who need them. Endemic diseases, such as snail fever which occurs mainly in the south, are treated without charge.

In an attempt to further relieve the burden of medical costs, cooperative medical care plans are being tried out in some city neighborhoods among the family members of working people who would otherwise be paying the full cost of their medical treatment.

Dr. Lin Chiao-chih, well-known gynecologist and obstetrician, giving a prenatal examination.



Bottling penicillin for injections in the Peking Pharmaceuticals Plant.





Commune and team members spray insecticide to kill malaria-bearing mosquitoes.



A member of the medical team examines a Tai woman in her home.

Doctors

WE WERE one of seven mobile medical teams sent to various parts of the country last year by the Ministry of Public Health and the Peking Municipal Revolutionary Committee. The 44 team members included recent medical school graduates and doctors, nurses and technicians from hospitals associated with Peking Medical College (departments of internal medicine, surgery, obstetrics and gynecology, eye, ear-nose-throat, pediatrics and dentistry) and the Shanghai Institute of Parasitic Diseases under the Chinese Academy of Medical Sciences. A third of them had previously toured with mobile medical teams.

HUANG YEN-TING headed a Peking medical team which went to Yunnan.

In June 1971, when we arrived in subtropical Hsishuangpanna Tai Autonomous Chou* in Yunnan province on the southwest border, 5,000 kilometers from Peking, we received a rousing welcome from the local people of various nationalities, who had spread the word that Chairman Mao had sent *moya* from Peking (*moya* means doctor in Tai).

The local leaders told us that historically this area had been famous for its high incidence of malaria. After liberation the medical and health situation had improved greatly and incidence of malaria had been cut down markedly. But because health and medical work was influenced by Liu

* A *chou* is an administrative level under the province, embracing several counties.

Shao-chi's revisionist line which emphasized care for the cities to the neglect of the countryside and the frontier regions, environmental sanitation in some areas was still rather poor and malaria still quite common. We decided to split the team into two sections. One would go to the Menglung People's Commune and the other would spend six months at the Chinghung commune and then six months in the Menghan commune. Both were to carry out treatment and preventive measures in an all-round way.

Originally we had thought that our work in the commune clinics and brigade health stations was making medical care available at the grassroots level. But then malaria broke out in a distant area. After the team members walked



Barefoot doctors of minority nationalities improve their acupuncture technique.

as we worked alongside the peasants.

Wholehearted Service

Dr. Ting Shu-ching who specializes in eye diseases is 45 years old, but she climbed mountains and forded streams just like the younger members, carrying surgical apparatus on her back so that she could perform operations at people's homes. In one village the team heard of a 50-year-old Tai woman, blind for more than ten years, who had given up hope of ever regaining her eyesight. Dr. Ting and several other members sought out the woman at her home and operated on her eyes. When the woman found that she could see again, hot tears rolled down her cheeks and she couldn't stop saying thanks to "the doctors sent by Chairman Mao".

The woman's joy moved Dr. Ting profoundly. "The deeper down we went among the people," she recalls, "the more we felt that Chairman Mao was right in urging us to put the stress of medical and health work on the rural areas, and the more determined we became to do as he teaches."

Her feeling was shared by the rest of the team. A 27-year-old Tai woman named Yuta had suffered from constant involuntary passage of urine ever since birth. This condition caused her much pain and misery and prevented her from working. Our doctors examined her carefully and found that she had a congenital abnormal opening of the ureter. Despite lack of special equipment, our doctors and nurses devised a way to operate on her and corrected her condition.

In addition to the regular rounds, we tried to answer all emergency calls promptly, no matter how late the hour or how far away. Once in a village the team was called to the bedside of a 14-year-old boy of the Lahu nationality by the name of Dramgo, who was in a feverish state. It was a severe case of toxic dysentery combined with intestinal paralysis. The team members immediately brought him to the brigade health station where he

Go to the Frontier

HUANG YEN-TING

four hours in the rain over slippery muddy mountain roads to reach the village, we realized that here where the villages were scattered and travel was inconvenient, it was still very difficult for many people to get treatment. We shouldn't sit in the clinics and wait for them, we decided, but should go out where they were.

We recalled what an elderly Tai woman had told us not long before. In the old society, if someone delirious with malarial fever mumbled the name of another person, the village headman, believing the one named to be a "mountain demon", would drive him out of the village. She herself had been driven out and suffered much because of this superstition until after the liberation. We resolved to do our best to serve the people

of all nationalities in this frontier region.

We took up our medical kits and went from village to village, returning to the health stations or clinics only at night. On our rounds we found out that often peasants with minor ailments or injuries waited to come for treatment until evening because they didn't want to miss work. If we made our rounds only during the daytime many people still would not be able to get prompt treatment.

For the convenience of the peasants, we began spending the night in villages we visited, giving treatment and conducting classes on the fundamentals of public health. During the busy rice-transplanting season, we took our medical kits to the fields and gave treatment



Talking with Tai villagers.

could be watched over day and night. Several days later the boy was on the way to recovery.

In one year we gave treatment to over 55,000 patients, 281 of whom were serious cases. We performed 1,996 operations, including 239 major ones such as removal of a lobe of the lung, liver surgery and removal of the uterus. One hundred twenty-nine of the eyes from which we removed cataracts regained sight.

Malaria Prevention

Chinghung county was one of the areas where malaria outbreaks still occurred. We undertook two measures to help improve the situation. One was to train a corps of people knowledgeable in its prevention and treatment. This was done through short-term lecture courses at the brigades of the three communes attended by health clinic doctors, barefoot doctors and production team health workers. The other measure was to call mass meetings in the villages where we explained the importance of clean environment and what could be done to curb malaria. Soon everybody began coming in to tell of his own or others' history with the illness, and to take the preventive drugs.

Next we got together with the local medical personnel and worked out a series of measures for prevention and treatment, including a general blood smear survey. We ascertained the density of mosquitoes, which are the carrying agent. A system for reporting and coping with outbreaks was set up. The living quarters and animal enclosures of the 13,000 households in the three communes were sprayed with 666 solution from one to three times. At the same time, we tried and observed the efficacy of herbal insecticides for wiping out mosquitoes, and of herbal medicines for warding off and treating the disease. Thus we gained a general picture of the local malaria situation. We were able to prevent serious outbreaks and cut down the general incidence.

As a more basic measure for control we explained to the people the importance of sanitary environment and living habits. The Mangtung brigade of Menglung commune immediately started a mass campaign to level and tamp road surfaces, clean out the ditches, reconstruct their wells, and build latrines and animal pens. In less than a month sanitation had much improved.

Doctors Who Don't Leave

There are many nationalities in Hsishuangpanna. In the Chinghung area alone we came into contact with 10 of them. In recent years rural cooperative medical care there has developed rapidly, and the number of barefoot doctors and health workers has also increased. For the majority of them, however, the training had not been very thorough so that the medical care they offered was not of a very high level. We saw that the best way to bring about a basic improvement in health and medical care in these areas was to help improve the skill of the local medical personnel. In every production brigade we went to we would hold one or several week-long training classes.

In August 1971 the training group of our team arrived at Poleng village inhabited by the Hani, Pulang and Lahu nationalities. The villagers were very excited. The 11 young people they picked to attend our class were all very conscientious. A young Lahu named Dratao in particular impressed us with his persistence in learning. He would often review the day's lessons far into the night. We let the young people practise acupuncture on us. In two weeks they had learned prevention and treatment of some of the more common illnesses. We then took them with us on our rounds of the production teams. A month later Poleng village had its own barefoot doctors and health workers. In one year we trained more than 600 people of this level.

With local health workers we went into the mountains to collect medicinal plants and prepared them into balls, powders, pastes and tinctures as the basis for dispensaries at each of the commune's 25 cooperative medical stations.

Our year's tour soon drew to a close. It was a year of gains in many respects. We are now back in Peking, but other teams have set out for other places. This is one way in which health and medical care is being made available to more people in our vast country.

A combination of Chinese traditional and western medicine is used to treat a pneumonia case.



COMBINING CHINESE AND WESTERN MEDICINE TO TREAT PNEUMONIA IN CHILDREN

YEN TIEN-YU

Eight-month-old Kuo Pin after recovery.



ONE morning last March a young couple brought their eight-month-old daughter Kuo Pin to our outpatient department. The baby was running a temperature of 39° C and there was a bluish discoloration in her face and around her mouth. She was short of breath, her respiratory rate was 98 per minute, her pulse rate 200 per minute, and she was extremely fretful. Every symptom pointed to a severe case of bronchopneumonia

YEN TIEN-YU is vice-head of the pediatrics department, Peking Friendship Hospital.

of the spasmodic type. We immediately administered oxygen, intravenous drip, and intravenous injections of a cardiotonic and an antispasmodic which was of the Chinese traditional type. We also gave her some Chinese medicine orally but no antibiotics of any kind. Four hours later her breathing was easier and her respiration and heartbeat had slowed down. We continued to give her several more injections of Chinese medicine. In another three hours her face showed good color and she was in good spirits. We



Compounding Chinese herbal medicines in the hospital dispensary.

kept her under observation for four days and discharged her on the fifth day fully recovered.

Since 1961 our hospital has been treating pneumonia in children using therapy from Chinese medicine (which stresses the dialectic approach of different specific measures for differing conditions) supported by western medical therapy such as intravenous drip, blood transfusion and vitamins to build up resistance, and without the use of antibiotics. Recovery rate in 1,432 cases was 96 percent. All of the 110 cases of severe spasmodic bronchopneumonia we treated in 1971 recovered. Only in 10 of these were antibiotics administered because of unusual conditions. On the average the period of treatment was cut down from a week to about five days.

A Difficult Problem

Cases of pneumonia, caused by a bacteria or virus, are fairly common in infancy and may be a threat to life. It may occur in any season but is most common in winter and spring, especially from January to March.

Incidence is highest in one-year-olds and decreases in older children. In the past the mortality rate for pneumonia was high. The introduction of antibiotics 30 years ago was a great step forward. More kinds of antibiotics have been discovered since then and are widely used. But until 1961 the mortality rate remained relatively high in severe cases treated with antibiotics in our hospital.

Why? The bacteria that cause pneumonia in children are of many types. A certain kind of antibiotic can check the growth of one type of bacteria, or even kill it, but is not necessarily effective with others. It is generally not possible to ascertain immediately the exact causative bacteria in a case, as the tests to determine them take time. Therefore in the beginning antibiotics like tetracycline which can check the growth of a number of bacteria are most often used. This more or less "blind" use of drugs actually decreases the chance of cure.

Bacteria are always present in a person of normal health. Some can

cause illness, others play a positive role by consuming the nutrients on which the disease-causing bacteria feed, thus checking the growth of the latter. When certain antibiotics are used over a long period, the desirable bacteria may also be destroyed, upsetting the equilibrium of growth of the normal bacterial flora in the body, and providing conditions for fungus infection. Overuse of antibiotics may produce resistance to them in the bacteria and reduce effectiveness of the drugs, resulting in overwhelming infection from so-called "drug resistant" bacteria.

Studying Chinese Medicine

During the big leap forward of 1958 Chairman Mao stated that "Chinese medicine and pharmacology are a great treasure-house, and efforts should be made to explore and raise them to a higher level." He also urged medical workers to develop a new medical theory and practice by combining western and Chinese traditional medicine. The key to this work, he said, was for doctors of western medicine to learn from the Chinese system.

A few of us doctors of western medicine took 32 months off from our jobs and spent the time studying Chinese medicine. What I learned convinced me that Chairman Mao's words were very true. One by one we found solutions to the problems of treating pneumonia in children.

A passage in Chairman Mao's philosophical writing *On Contradiction* helped us to look at the matter with a more overall view. He says, "It [materialist dialectics] holds that external causes are the condition of change and internal causes are the basis of change, and that external causes become operative through internal causes."

In the case of pneumonia, the bacteria or virus is the external cause of the illness, the condition under which a patient passes from health to illness; lowered resistance and disturbance of physiological functions are the internal reasons for illness, the basis for the change.

The presence of certain bacteria or viruses may cause pneumonia in some but not in others. Relating

this to our practice, we realized that in the past when confronted with a case of pneumonia we had been concerned mainly with finding which type of bacteria or virus caused it, and with controlling the inflammation of the lung; we had not given enough consideration to the patient's general health.

In the course of our study of Chinese medicine we found that most of the Chinese herbal remedies used for treating pneumonia in children are not of much importance for inhibiting or killing bacteria. Instead, some of them stimulate the heart, others regulate the functions of the spleen so as to build up resistance and improve the patient's general condition. Chinese traditional medical theory, therefore, views treatment in a more comprehensive way than merely through the use of antibiotics.

In 1961 we began to treat the lighter cases of children's pneumonia with Chinese traditional methods, and without the use of antibiotics. All of 50 patients thus treated recovered, and in less time with less financial expenditure.

A Combination Method

Encouraged by our success in these light cases, we selected a few more serious cases to receive the same treatment. The results were satisfactory. Then we made a comparative trial. With all the pneumonia patients in one ward we followed the western treatment, and with those in another ward we used the traditional treatment. On the whole, the traditional medicines seemed more effective than the antibiotics. But there were two states that the patient's illness reached when neither treatment gave good results.

One state was when the patient began to gasp for breath, his respiration became rapid and the face assumed a bluish discoloration. Death followed quickly. The western-trained doctors believed that these symptoms were caused by local changes due to inflammation caused by bacteria—pneumonia complicated with capillary bronchiolar spasm. Different antibiotics were tried, drugs were given to ease the shortness of breath, but

none of these saved the patient. The traditional doctors administered medicines with a view to improving the patient's overall condition, either to *pu chi* (supplement the vital force), or *fu cheng* (build up the positive factors). These measures relieved the symptoms slightly but failed to save severe cases.

Discussing such patients, we realized that using antibiotics alone or Chinese medicines exclusively were both one-sided measures. It is usually children who are fat and flabby who come down with severe bronchopneumonia of the spasmodic type. The traditional doctors believe this is due to a lack of *chi*, or vital force, while the western-trained doctors hold that it is due to a disorder of cardiovascular and respiratory functions. In this case, Chinese medicine which is taken orally and works slowly cannot bring about a rapid improvement in the condition, but there are western cardiotonic drugs which take quick effect. We decided to use western drugs to strengthen cardiovascular function and supplement them with injections of Chinese medicines for the relief of bronchospasm. The result was that all the cases of severe bronchopneumonia of the spasmodic type recovered.

The other state in which neither treatment was effective was when the patient showed signs of cardiac failure—ashy pallor, cold hands and feet, fretfulness, followed by a quickened heartbeat, rapid swelling of the liver, bluish discoloration of the face, and increase in venous pressure. Finally the patient would die from excessively rapid heartbeats and complete exhaustion.

When the symptoms first appeared, the traditional doctors administered Chinese medicines with some effect. But, as the medicines worked slowly, the symptoms would sometimes continue to develop. If the later-stage symptoms appeared, the traditional doctors believed the case hopeless. On the other hand, the ward using the western treatment generally did not pay enough attention to early symptoms and would recognize cardiac failure only when the symptoms became obvious. Use of

cardiotonics at this stage seldom resulted in success.

Taking our lead from another passage in *On Contradiction*, "All processes have a beginning and an end, all processes transform themselves into their opposites", we began to view the changes of cardiac function as a process with a beginning and an end, and felt that prompt and decisive measures in the early stages would produce satisfactory results. Therefore while we continued to treat severe cases of pneumonia with Chinese medicine, we kept on the alert for early symptoms of cardiac failure. When the patient showed a quickened heartbeat, slight swelling of the liver, paleness and a beginning coldness in the extremities, we gave injections of western cardiotonics. The results were good.

From repeated practice and clinical observation we have worked out a set of methods and medicinal dosages drawn from both Chinese and western medicine. These combined methods were used on most of the severe cases in the above-mentioned two states and the mortality rate was cut by half.

For these cases we did not use antibiotics. At present we use them to supplement the combined methods only in the following three situations: 1. staphylococcal pneumonia; 2. virus pneumonia complicated with bacterial infection; and 3. a patient with a poor constitution or with congenital heart disease or persistent rales in the lung.

With a history of several thousand years, Chinese traditional medicine embraces the finest of the Chinese people's experience in fighting disease. We have achieved some good results in combining Chinese and western medicine; the merits of each school supplement the shortcomings of the other. While we have made progress in treating children's pneumonia, there are many problems yet to be solved. One of them is the extended period of treatment so far needed in virus pneumonia. But a solution will be found, we believe, if we continue to combine the two schools and guide our work with Chairman Mao's philosophical thinking.

At the Grave of Dr. Norman Bethune

CHEN HAN-SENG

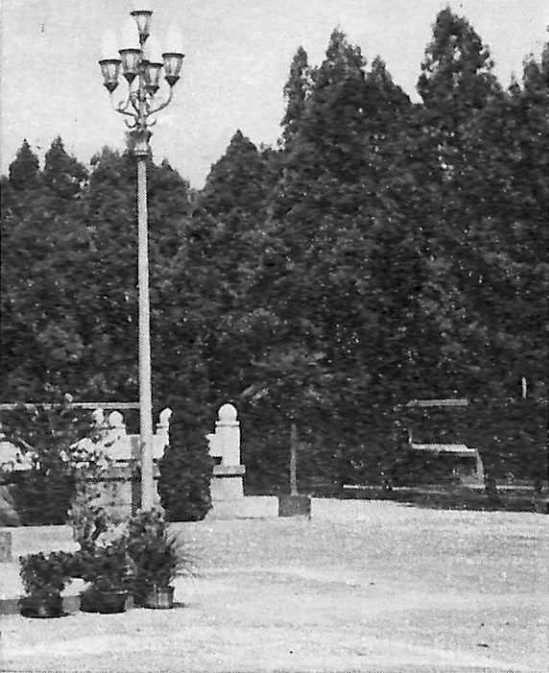
Dr. Norman Bethune.



THE GRAVE of Dr. Norman Bethune, the Canadian surgeon who gave his life to aid the Chinese army in the fight against Japanese aggression, has already been visited by more than two million people.

During the years 1937-1945 when Japanese militarism devastated China, the Chinese people fought their enemy tooth and nail. Hospitals and medical teams were badly needed. Dr. Norman Bethune, a well-trained surgeon from Canada, crossed the Pacific and on June 18, 1938, began his work with the Chinese Eighth Route Army led by the Chinese Communist Party. After a tour of a region where guerrilla fighting was going on, he drew up a plan for a standard hospital for the army, and helped with the work of setting it up. Three months later it was formally opened. For the wounded armymen Dr. Bethune labored assiduously until his untimely death on November 12, 1939 from blood poisoning contracted through a cut on his finger during an operation.

The town of Shihchiachuang, where Dr. Bethune's grave is located, is situated at a strategic point some 280 kilometers southwest of Peking. Two to three kilometers west of the railway station in the heart of the town is a military cemetery covering 205,000 square meters. In its northern section, amid firs, pines and other greenery are the graves of 500 army officers. In the western section is the grave of Dr. Bethune, before which



The grave of Dr. Bethune.

stands his statue. In the eastern section is the grave of Dr. D. S. Kotnis of Bombay, who came to China during the anti-Japanese war as a member of the Indian Medical Aid Unit.

From the cemetery it is a five-minute drive to the army hospital named for Dr. Bethune, the Bethune International Peace Hospital of the Chinese People's Liberation Army. Both the grave and the hospital were moved from their original location in Tanghsien, Hopei province, the former in the spring of 1952 and the latter four years earlier after the liberation of Shihchiachuang.

On the grounds of the hospital stands a memorial hall where the Canadian surgeon's manuscripts, reports, letters, medical apparatus and things he used in his daily life are on display. Photographs and paintings show how this eminent doctor devoted his services in the fight against the Franco dictatorship in Spain and later against the Japanese aggressors in China.

AS early as December 21, 1939, Chairman Mao praised Dr. Bethune for his political devotion, technical competence and spirit of internationalism in his essay *In Memory of Norman Bethune*. He urged every Party member to learn from Dr. Bethune's spirit of internationalism and everyone to follow Dr. Bethune's example of unselfishly serving the people.

Since the Great Proletarian Cultural Revolution began in 1966 hundreds of millions have read Chairman Mao's essay and have been inspired by the life of this Canadian Communist. I re-read this famous essay often, and, almost daily, when I hear "The Internationale" being broadcast, I think of Dr. Bethune.

On the day in mid-June of this year when I visited the Shihchiachuang Army Cemetery, some sixty young cadres from Hopei and Shansi provinces were also there gathered around the grave listening to a talk on the life of the eminent Canadian. The administrative office told me that an average of two thousand people a day visit the grave and hear the story of Dr. Bethune's life. Many of these come on special study tours arranged by the places where they work. Among the visitors in the recent year and a half have been about two hundred from foreign countries, including Albania, Australia, the Congo, Korea, Pakistan, Tanzania, Viet Nam and the United States, and more than sixty Canadians.

DR. BETHUNE'S spirit of internationalism was indeed boundless. During the four months when he worked in Hopei, he saved more

than a thousand lives on four different battlefields. He performed over three hundred operations. One of these was on a battalion leader with seven bullets in his abdomen and ten serious wounds: he saved the soldier's life.

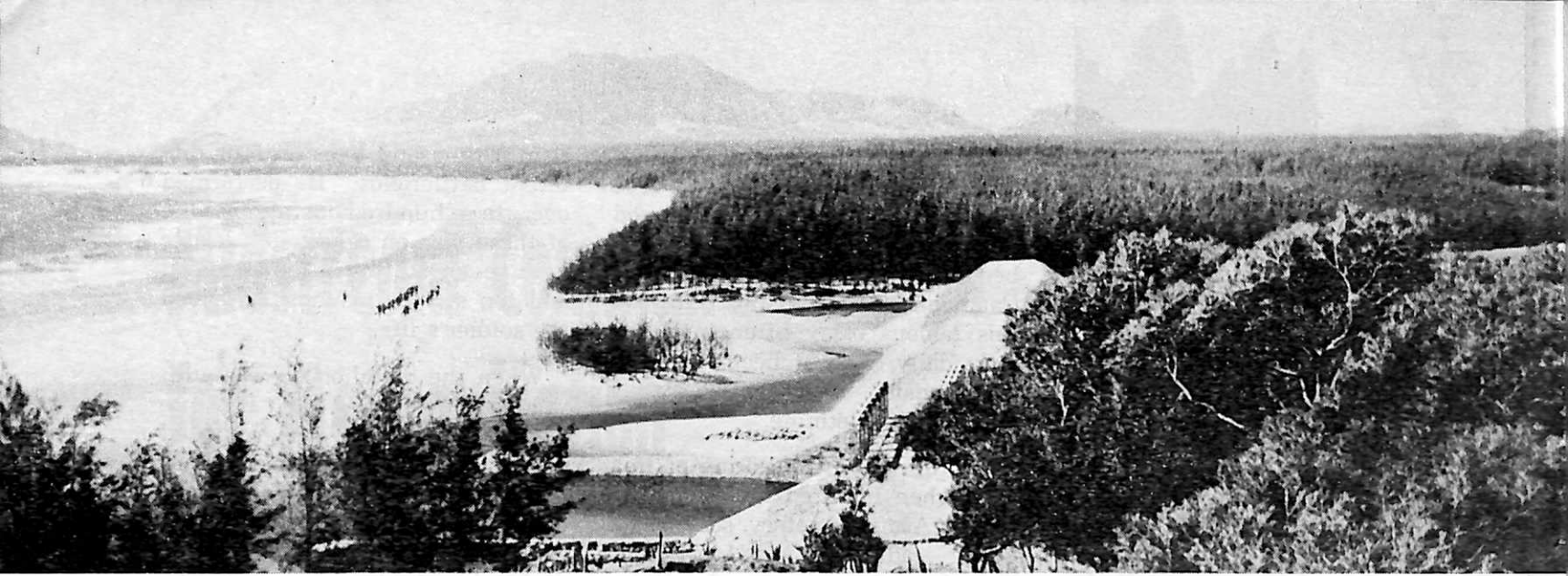
When the battalion he was with was on the move, Dr. Bethune walked alongside the wounded on the stretchers. He took painstaking care of them at all times. On several occasions he even cooked for them. He once gave 300 cc. of his blood to save a wounded soldier; three weeks later the soldier was back fighting.

Without the slightest fear of gunfire, Dr. Bethune for a time performed his operations in a tiny temple on the edge of the battlefield. He moved with the fighters from place to place deep in the night, often through heavy snowstorms. Frequently, unaccompanied even by his interpreter, he dashed to the battlefield on horseback if he learned that he was needed. Once he did not sleep for three days and nights, attending to the wounded. During that time he saved 71 lives.

His two favorite mottoes were: "Time is life to the wounded" and "Revolutionary friendship is international."

Dr. Bethune with an Eighth Route Army sentinel.





A corner of Tungshan Island.

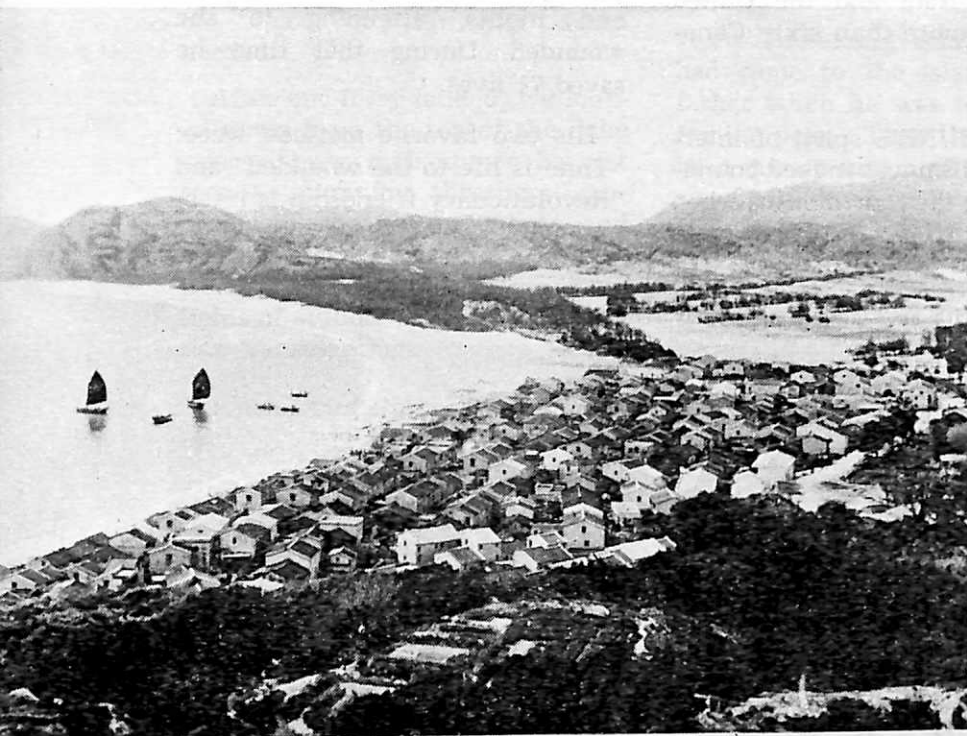
Across the Land

FROM SANDY WASTE TO GREEN ISLAND

Sandstorms have been checked by shelter belts. At top: New fishing village built by the Wochiao brigade. Lower: A fishing village buried by sand before 1957.



Fertile fields from sandy beach.



STRONG winds sweep the coast of southern Fukien province. On Tungshan Island just offshore, they used to whip up its 400 hills and 2,000 hectares of sandy beach into terrific sandstorms that buried everything in sight. The sand, the poor soil, the lack of water made the place a veritable wasteland. Average grain production before liberation was less than 750 kg. per hectare. The laboring people who made the island their home led a miserable life.

Guided since liberation by Chairman Mao's revolutionary line, the people of Tungshan county have waged a campaign to plant shelter belts to check the wind and sand. The results are striking: Ninety-five percent of the barren hills and sandy beach have been afforested, a total of 6,700 hectares of trees. Agricultural production and animal husbandry are developing rapidly and the people's life has improved.

A 14-hectare wooded tract planted in the spring of 1958. ▶

Tree planting continues along the beach.



Midstream Commune Goes In for Mechanization

WEI CHIU

MIDSTREAM Island is a fifteen-square-kilometer island situated in the middle of the Yangtze River alongside Tantu county, Kiangsu province. The rolling waves that pound its shores splash back from a dyke that forms a 9-meter-high, 15-meter-wide (base width) ring around the island. The land is kept farmable by seven pumping stations along the dyke and 26 pumping stands inside, all run by the Midstream People's Commune, which pump out flood or rainwater when needed.

After our ferry landed, we looked down from the top of the dyke upon a busy midsummer harvest scene — humming threshers gobbling up sheaves of wheat and pouring forth the tawny grain, Dongfanghong tractors plowing up fields of stubble in preparation for rice transplanting.

Tractor and Pumping Stations

Descending the dyke, we came to a set of tile-roofed buildings which turned out to be the commune's main pumping station and its tractor station. The tractors were out working; a dozen large Chinese-made threshers stood in the sheds. The harvest was almost over and their task was finished, we learned. At the pumping station we found some mechanics working on seven large diesel engines. Among them was station head Yu Tao-sheng, his hands covered with grease.

A veteran mechanic at 36, Yu showed us around the station. "Our island is only a little over two meters higher than the river,"

he explained. "River water surging in and rain water accumulating were always a big problem. The commune invested over 100,000 yuan to build this main station, which has a capacity of 408 cubic meters per minute. In July 1969 a two-week downpour caused the worst flood in history. But we ran all the pumps in the commune round the clock for 17 days and saved the crops on our 1,100 hectares of land. We got a bumper harvest that year."

Yu Tao-sheng related how he had come to the island with his father when he was ten, during a famine year. Then the island had been cut up into nine parts by the river, and during a flood it became nothing but a sheet of water. Most years they harvested only a few dozen *jin* of grain from a *mu* of land. After paying rent to the landlord, from a year's backbreaking toil they had hardly enough left for two meals of porridge a day. In winter and spring before the new crop came in, they sometimes had to quiet their hunger with the roots of reeds.

After liberation in 1949, the peasants of Midstream Island decided to get organized as Chairman Mao had urged. After going through the stages of mutual-aid teams and cooperatives, in 1958 the whole island united in a single people's commune with some 2,000 households. With a bigger collective economy, the commune built dykes and water conservation projects and developed farming, forestry, animal husbandry, side occupations, fishery, and its own industry. As production improved

the commune has accumulated 2,240,000 yuan, half of which was used for mechanization.

"Of course," said Yu, "we acquired our farm machinery gradually. When the commune was set up we had only one small diesel engine. Then the whole country was hit by three years of natural disasters in a row. We didn't have large pumps to fight the droughts and floods. Learning this, Liu Shao-chi's agents in the locality urged us to go back



to individual farming, and to sell our farm and sideline products at high prices on the free market. That way, they said, we could accumulate more funds for machinery. But we knew that with each family working alone, *nobody* would be able to afford machinery. And with each family farming its small plot, even, if we bought large machinery we could not use it. "What are you up to, talking like this?" we said, and held our collective economy together as Chairman Mao advocates.

We mechanized through our collective strength.

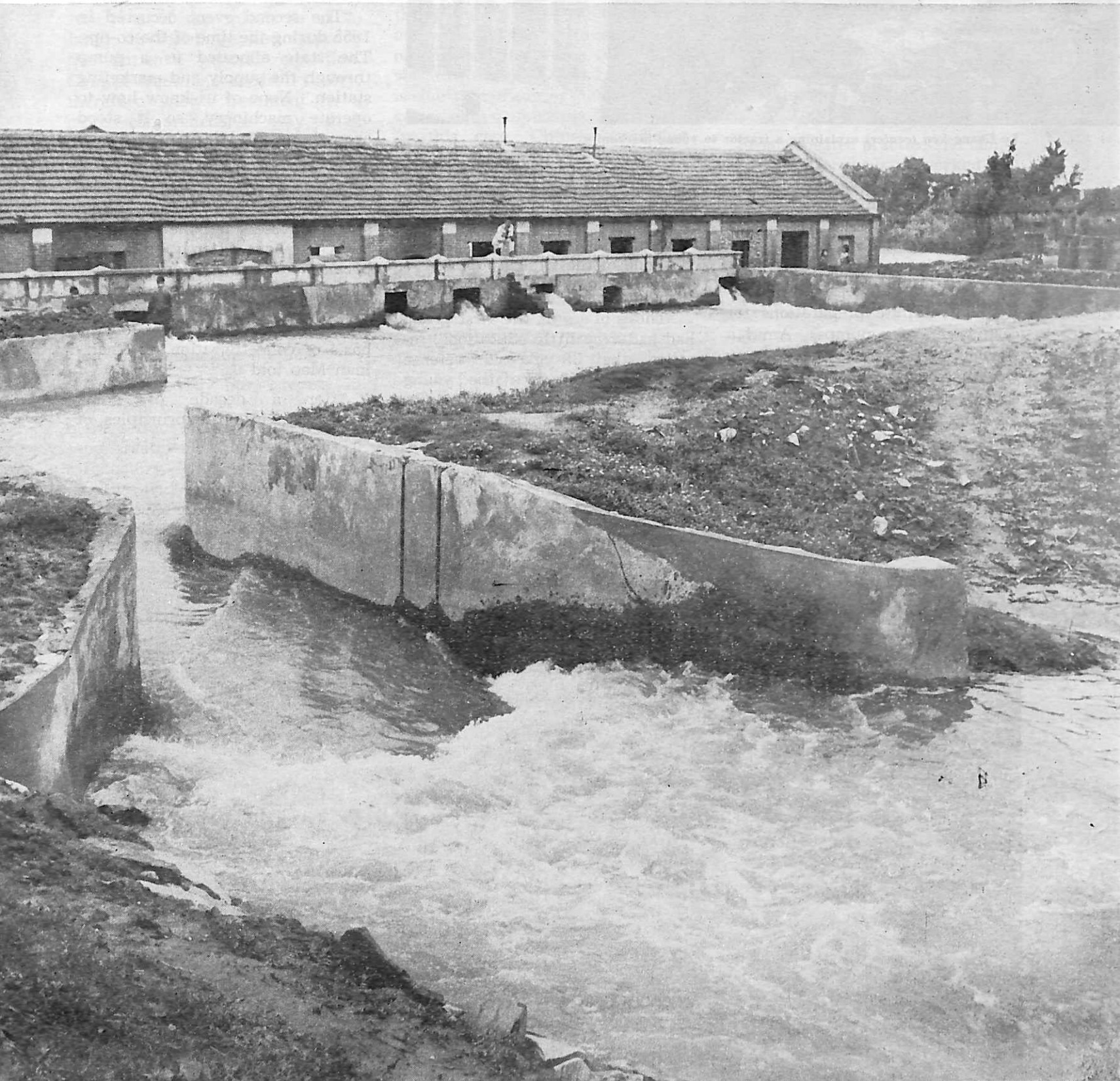
"Today we have 41 diesel engines used to run pumps, 18 tractors and dozens of other farm machines. Of course these are not enough to meet the needs of all our farm work, but almost all our pumping, plowing, sowing, threshing, transport and grain processing are done by machine."

Local Mechanics

Just getting the machines was not enough, said Yu. They needed

people to operate and maintain them. Soon after the commune was formed it sent several groups of young people from poor families, like himself, across the river to training classes run by the county or by the Chenchiang special administrative region. After they returned to the commune they trained one batch of apprentices after another. Now the main pumping station and tractor station have over 70 mechanics. Many of them are adept at repairing a variety of farm machinery.

The main pumping station.





Lo Chang-ken (center) explaining a tractor to young mechanics.

Three to five mechanics have been trained for every production team.

Yu Tao-sheng took us to the tractor station's repair compound. The foundry workers were busy with last-minute preparations for casting pipe for pumps. Amid a shower of sparks two young women welders were making concave plates for threshers. In the machine shop several older work-

ers were teaching young operators how to make parts for tractors.

Yu introduced us to Lo Chang-ken, one of the first group sent to study machinery.

"Those of us in the first group had had very little education," recalled the 39-year-old veteran mechanic. "Not like the young workers now who have all been to middle school. I had only two

years of schooling and I didn't know whether or not I could do it. Then I thought of two things, and my mind was made up.

"Before liberation one year there were big floods on Midstream Island. A capitalist from the riverbank came over in a boat with a pump. Before starting to pump he first collected his fee — 30 liters of wheat for every *mu*. We scraped together what little grain we had set aside for food and seed to pay him. He stowed the grain in the hold of his boat and slipped away in the middle of the night.

"The second event occurred in 1955 during the time of the co-ops. The state allocated us a pump through the supply and marketing station. None of us knew how to operate machinery, so it stood around for a while in the station and then they reallocated it.

"Before liberation we poor peasants were always being bullied and oppressed by the landlords and capitalists. After liberation we became our own masters, but this still wasn't enough. We realized that the fundamental way out for agriculture is to mechanize on the basis of collectivization, as Chairman Mao told us."

After a decade of going thoroughly into the principles of

Plowing.



construction of various types of farm machinery, Lo not only knows how to operate and repair them, but can also do drafting and design. At the moment he was working on widening the cross-slide of an old lathe to enable it to process larger pump parts.

Veterans like Lo and Yu, with help from the younger workers, have made many technical innovations aiding mechanization. By converting 21 old coal-gas engines to diesel engines, they increased the commune's pumping power and saved buying over 60,000 yuan worth of new engines.

Liberates Manpower

Coming out of the repair compound we turned into a straight shady road leading to the offices of the commune revolutionary committee. There Sun Kuo-chu, secretary of the commune Communist Party committee, told us how Midstream Island had benefited from mechanization.

"Getting better harvests every year has meant a corresponding increase in the manpower needed for reaping, transport, threshing and storing. Work is so concentrated over the time of the summer harvest and sowing that we must put in at least 130,000 workdays in a period of about a month. But even if everybody turned out every day for a month, we would still have only 90,000 workdays. Either the harvest or the sowing would suffer. Now we can cut, thresh and put away 670 hectares of wheat in about a week and finish sowing at the same time.

"The commune never used to plant rice because of flood and drought. In the last few years, with pumps for irrigation and drainage, we have been able to grow one or two crops of rice on 670 hectares of wheat land after the harvest. Last year's per-hectare grain production was about double that before the commune was set up and over ten times that before liberation. When we were still in co-ops, every year we had to buy several hundred tons of food grain from the state. Now the commune sells the state an average of 2,400 tons a year. Cotton had never been grown on



The threshing floor.

Midstream Island before, but now we produce almost 500 tons a year.

"Mechanization has freed our manpower. While concentrating on grain and cotton, the commune has been able to use a third of its manpower to plant 1,500,000 trees — pines, cypresses, Chinese toons and sweetgums — and for developing sericulture, pig raising and fish breeding. The value of output of the commune's industries is also growing rapidly. As production increases, the commune members' standard of living is also improving."

At his suggestion we took a turn around the island.

Flourishing Scene

On the same road as the revolutionary committee's offices are the commune's auditorium, department store, restaurant, hostel, bathhouse, post and telegraph office and bank. The latter has become quite important as Midstream Island's peasants, whose incomes doubled since the commune was formed, are saving more. The total has passed 200,000 yuan. A bit farther along are the commune-run shoe factory, tailor shop, farm tool plant and the mill that processes the members' grain, oil crops and fodder.

The hospital and middle school are nearby. The hospital, housed in several simple one-storey buildings, has 40 beds and a staff of 22. Its surgical department can take care of ordinary abdominal opera-

tions. All children of school age go to primary school and 95 percent of them go on to middle school.

The commune's well-being is in evidence everywhere — in the dense green rice shoots, the neat rows of village houses, the mulberry gardens growing luxuriantly, the pigs in the sties. The fish farm also raises mussels in a stream and cultivates pearls. Peaches and pears were bending the boughs in the orchard that covers large stretches of land. The commune produces over 80 tons of fruit a year.

Facing the orchard are a commune kindergarten and home of respect for the aged. Nine old people who have no relatives to take care of them live in the clean one-storey houses. Each could tell a tragic tale of how his or her family broke up and died off as a result of floods, famine and landlord exploitation.

The oldest is Mother Huang, 87. Her husband died in 1924 and her son in 1942. She cried her eyes blind, and was only able to keep herself alive by begging. Now all her food and clothing are supplied by the commune and there is someone charged with taking special care of her.

Mother Huang used to shudder at the very mention of rising water. But no more. And when she hears the whirring of the commune's large pump, a look of peace passes over her round face.

ILI WOOLEN MILL

A MODERN factory, the Ili Woolen Mill, stands beside the beautiful Ili River in Ining, leading city of the Ili Kazakh Autonomous Chou* in Sinkiang.

In its shops the wool is sorted, cleaned and carded into rolls of white, glossy wool tops. These, passing through the spinning, weaving, dyeing and finishing processes, are turned into serges, twills, gabardines and worsteds of various types and colors. The shops are bright and spacious, with a good ventilation system that keeps moisture and temperature constant in all weather. The mill has well-equipped experimental and chemical laboratories where raw materials, semi-finished and finished products are analyzed and tested for quality.

* A *chou* is an administrative level under the autonomous region, embracing several counties.

The Ili autonomous *chou* is well known for its fine-wool sheep, says Tohuti, a man of the Uighur nationality who is a vice-head of the mill revolutionary committee. Until 1959, however, the wool it produced was either exported or shipped to Shanghai thousands of miles away to be manufactured into woolen goods. To help the minority nationalities develop industry in their locales and improve their life, the Party and the People's Government decided to build a modern woolen mill in Ili. Construction began in 1959. Complete sets of machinery and equipment were brought in from other provinces. More than 100 skilled workers and technicians came from Shanghai, Tientsin and other places on the east coast to Ining to begin training local workers. Two years later the mill went into operation.

Starting with 13 products, the Ili mill now puts out over 40, which are sold in more than a dozen provinces and municipalities. Its woolen knitting yarn is an important export item. In recent years it has also produced many kinds of kerchiefs and blankets in styles and colors especially for Uighur and Kazakh tastes.

The presence of the mill has stimulated livestock raising in the autonomous *chou*, enriched its consumer goods and improved the people's standard of living. "Before liberation, under the exploitation of the herdowners and landlords," said Tohuti, "the best garment we Uighur and Kazakh working people could afford was a piece of unprocessed sheepskin. We never dreamed that one day we'd be wearing sweaters and woolen clothing. When we contrast the empty grassland of old with our thriving agriculture and industry and rising living standard today, how can we help loving our socialist country and our great leader Chairman Mao!"

Close cooperation and mutual help has fostered a deep fraternal feeling between the Han workers and those of the Kazakh, Uighur, Hui, Sibo and Uzbek nationalities. The Han women spinners and

The Ili Woolen Mill has trained workers of many nationalities in production skills.



weavers from the big cities took very seriously their task of helping the local people master skills. They worked hard to learn the languages of the other nationalities and tried to get close to each apprentice, to understand them better and know their strong and weak points, in order to do a good job of training.

When spinner Chang Hsiu-lan trained Kuo Mei-chen, a newcomer of the Sibo nationality, she encouraged her very early to work on her own and learn by doing. Once, after the Sibo girl began regular work on the night shift, Chang Hsiu-lan suddenly realized that that day Kuo Mei-chen was going to meet a technical problem with which she had had no experience. Chang Hsiu-lan got up out of bed and went over to the mill to coach her.

Under the guidance of the mill Party organization and with help from the veteran Han workers, the local workers soon began to play an increasingly important role in production. Together Suli-tang Timur (Uighur), Saminhuy (Hui) and Liu Tao-chung (Han) designed and installed an automatic coal-feeder that did away with heavy labor and reduced the number of workers feeding coal from fifteen to two.

In the wool-tops shop one meets a middle-aged Kazakh woman in a white coat who is assigning work to several spinners. She is Roihan, daughter of a poor herdsman and now a deputy leader of her shift. When she first came to the mill the speed and noise of the machines frightened her. She thought she would never learn all the skills. But with will-power and the patient help of the Han workers she overcame her initial fear and soon became a good spinner.

There are many workers like Roihan at the mill. Coming from the rural areas or the grasslands, they are the first generation of industrial workers of their nationalities. Many, tempered politically and professionally in practical work, have become leaders at different levels.

CHINESE PERIODICALS

PEKING REVIEW a political-theoretical weekly published in English, French, German, Japanese and Spanish, and airmailed all over the world.

CHINA PICTORIAL a large monthly with attractive pictures and concise articles, published in Arabic, Chinese, English, French, German, Hindi, Indonesian, Italian, Japanese, Korean, Russian, Spanish, Swahili, Swedish, Urdu and Vietnamese.

CHINA RECONSTRUCTS an illustrated monthly of general coverage published in Arabic, English, French, Russian and Spanish.

CHINESE LITERATURE a magazine on literature and art published monthly in English and quarterly in French.

PEOPLE'S CHINA a comprehensive monthly in Japanese.

EL POPOLA ĈINIO a comprehensive monthly in Esperanto.

Subscriptions for 1973 are now open. Catalogue on request.

Distributed by **GUOZI SHUDIAN** (China Publications Center), Peking, China

Order from your local dealer or write direct to Subscription Department; **GUOZI SHUDIAN**, P.O. Box 399, Peking, China

CHINESE PHONOGRAPH RECORDS

THE WHITE-HAIRED GIRL

— A Modern Revolutionary Ballet

Adaptation by the Shanghai School of Dance

Music by the Orchestra of the Shanghai School of Dance conducted by Chen Hsieh-yang

Chu Feng-po, female solo

Chien Yung-ho, male solo

The ballet tells how Yang Pai-lao, a poor peasant, and his daughter Hsi-erh stand up to the oppression of a despotic landlord during the period of the War of Resistance Against Japan. When the Chinese people, led by Chairman Mao and the Chinese Communist Party, eventually overthrow the reactionary rule of the landlord class through armed struggle, Hsi-erh, too, is liberated. She is determined to carry the revolution through to the end.

Three 33 $\frac{1}{3}$ r.p.m. discs and supplement with musical notation for the songs.

Produced by: **CHINA RECORD COMPANY**, Peking, China

Distributed by: **GUOZI SHUDIAN** (China Publications Center), Peking, China

Order from your local dealer or write direct to **GUOZI SHUDIAN**, P.O. Box 399, Peking, China

The Hangchow Children's Orchestra

KUNG SHU



Young violinists exchange pointers.

THE 50-member children's orchestra at the Ta Kuan Primary School in the city of Hangchow draws a big audience whenever it gives a performance. After one of them I had a chat with the young musicians, who range in age from 8 to 14.

With everybody talking at once, they eagerly told me how the present group learned to play "The East Is Red". They had all learned to sing the song while they were in kindergarten. But when they came

together for the first time to play it with their instruments, the music dragged dreadfully and everybody seemed to be striking the wrong notes. All that came out was a lot of noise.

When some of the children seemed discouraged, to encourage them, Teacher Cheng, the orchestra's instructor, told them how the song had been created. "You know, the man who wrote this song didn't know how to compose music at first. He was a peasant who had

stood up and become master of his fate when the Eighth Route Army liberated his home village in Shensi province. He wanted to express the love of the long-suffering working people for the Communist Party and Chairman Mao, but he had hardly even learned to read and write. One winter night, using the simple words he had just learned in a slack-season literacy class, he composed the song."

With new feeling for the song, the children continued to practice earnestly through the hot summer days and bitter cold of winter until they were able to play "The East Is Red".

Chen Chien-kuo plays the horn. He started practicing when he got up in the morning and blew until his cheeks hurt, but still couldn't achieve a sustained, resonant note. "That's a hard thing to learn for one so young," some grown-ups commented, but he refused to be discouraged and kept up his practice until he got the results he wanted.

Yen Chien-hua, who plays the *yangchin* dulcimer, had a hard time striking with the little hammers with just the right touch. During every break between classes he would overturn a bench and practice striking the braces between the legs with a pair of chopsticks, saying to himself, "Soft, hard, soft, hard . . ." until he mastered the touch.

Rehearsal in the school yard.





Performers pick tea during a visit to a commune.

Finally, after many rehearsals and much help from their teacher, the orchestra gave its first performance of "The East Is Red". The group, which includes violin, cello, *yangchin*, flute, brass horn and other instruments, can now perform about a hundred pieces and has been on stage more than a hundred times, winning high praise from their audience every time.

Keeping Up in School

Since they spend a lot of time rehearsing and performing, what about the children's studies, I asked. They explained that they attend regular classes. Rehearsals and most of the performances are after school.

Most members' attitude is like that of Li Chiu-hua, who is an enthusiastic member of the orchestra and also good at her schoolwork. Whenever she is confronted with a hard problem she tries to think it out for herself and only asks the teacher or her schoolmates when she really cannot solve it alone. Last year when she started studying English she found it hard to remember new words and had faulty pronunciation. Then she recalled how when the orchestra had played at parties for foreign friends, they had shown such warmth, but she had not been able to converse with them. Chiu-hua resolved to learn English. During

rest periods at rehearsals she would read English words aloud and ask her schoolmates to correct her pronunciation. Sometimes she would practice writing with a piece of stone on the earth floor. Now she can read the texts aloud quite clearly and smoothly.

Performing Heroes, Learning from Heroes

Some of the orchestra members also perform songs and dances. A number of these are based on the deeds of national heroes. While acting in the roles of heroes, the young people try to emulate them in real life. Thus the children grow, helping each other and making progress together so that the troupe is a warm, closely-knit collective.

When they present the story of Lei Feng, who had been happiest in wholeheartedly serving and helping the people, they took him as their example and tried to do good deeds like him. When the children go to give programs at factories and farms, in their free time they always assist the cooks in the canteens or help elderly peasant women with their housework, wiping tables, sweeping floors, fetching water, doing whatever needs to be done.

Once after a show the children were invited to lunch with the workers at the factory. When they realized that the cooks in the kitchen hadn't heard the performance, they gave several numbers over again for them.

STAMPS OF NEW CHINA

Four Big Ships

FOUR big ships designed and built by Chinese engineers and workers are featured on a set of 8 *fen* stamps issued on July 10, 1972, by the Ministry of Communications of the People's Republic of China.

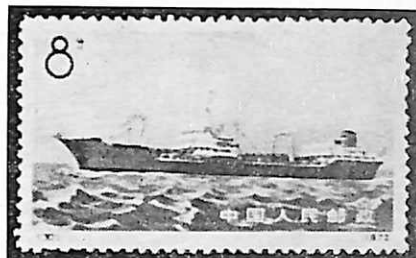
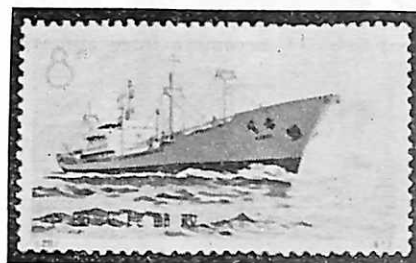
Stamp 1, the *Feng Lei*, a 12,600-ton freighter built in the 3,000-ton berth of the Shanghai Shipyard (see the *September 1970 issue of China Reconstructs*). Red-orange, yellow, grey, deep bluish-green and red.

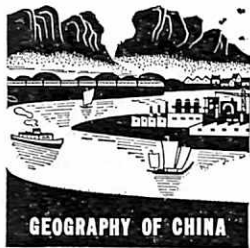
Stamp 2, the *Ta Ching 30*, a 15,000-ton tanker built by the Red Flag Shipyard. Bright blue, greenish-yellow, lavender, grey, green and red.

Stamp 3, the *Chang Cheng*, a 7,500-ton ship for passengers and cargo, built by Hutung Shipyard. The ship's total length is about 138 meters and its cargo capacity is 2,000 tons. The ship has seven stories from hold to cabins and more than 800 berths. Deep bluish-green, cobalt, apple green, yellow and red.

Stamp 4, the *Hsien Feng*, a 10,400-ton dredger built by the Chiangnan Shipyard. Orange, olive-yellow, slate, deep bluish-green and red.

All the stamps measure 31 × 52 mm. Perf. 11.5. Photogravured.





SOILS

The once-slumbering great northern wilderness (chernozem and black soil area) has now become a huge granary.



Rice seedlings cultivated over large areas in the Lota commune, Lungshan county, Hunan province (red earth area).



An orchard in the Taihang Mountains (cinnamon soil area).

THE varied pattern of climate, rocks, topography and vegetation over China's vast territory, and her long history of agricultural development, have given her many kinds of soil. As one moves from the southeast towards the northwest one passes through regions of forest soils (including red earth and brown forest soil), forest-steppe soils (including black earth and cinnamon soil), steppe soil (including chernozem and chestnut soil), desert soil, semi-desert soil and others.

Types and Distribution

Red Earth. Distributed mainly in the provinces of Hunan, Kiangsi, Fukien, Taiwan, Szechuan, Kwangtung, Yunnan, Kweichow and the Kwangsi Chuang Autonomous Region, covers more area than any other type of soil in China.

Red earth is one of the oldest soil types. Its origin can be traced back 50 to 60 million years. Under conditions of high temperatures, heavy rainfall and luxuriant plant growth the mineral and organic substances underwent a strong and thorough decomposition. A

greater part of the easily soluble nutritional elements was leached out, leaving a high percentage of sesquioxide, which gives the soil its red coloring. This kind of soil can be made quite fertile by applying organic fertilizer in quantity, growing green manure crops and neutralizing its acidity with lime. The red earth areas produce grain, and also rubber, coffee, cocoa, oil palm and other industrial crops.

Yellow Earth. Similar in nature to red earth, it is found in the tropical and subtropical regions of the south.

Paddy Soil. Created in the rice paddies over long years of cultivation, this soil is quite fertile. It exists chiefly in the tropical and subtropical regions of the south.

Brown Forest Soil. This is found mainly on the Shantung and Liaotung peninsulas, and in the Changpai and Lesser Khingan mountains in the northeast. In nutritional content this sticky yellowish-brown soil is richer than red earth. It is suitable for growing both field crops and fruit. The north China brown forest soil area is well known for its apples, pears, persimmons, walnuts, chestnuts and other fruits and nuts.

Podzolic Soil. Small areas of it are scattered in the northern parts of the Altai and Greater Khingan mountains.

Chernozem and Black Earth. Chernozem is found mainly in the western part of the northeast plain and the eastern part of the Inner Mongolian plateau. It was formed under the steppe vegetation of leguminous plants and gramineous-type herbage with dense roots which when decayed turn into humus far down in the soil. There is thick, well-structured black surface soil with a rich humus content. Beneath it is a yellowish-white caliche horizon with a high content of calcium carbonate.

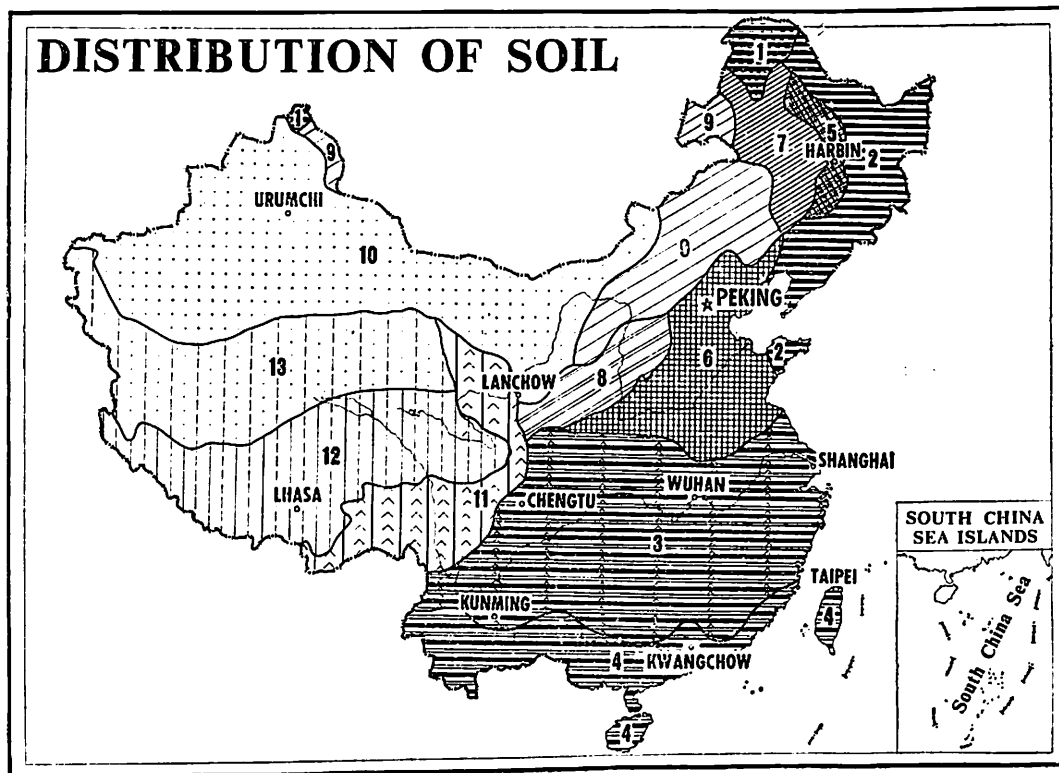
Black earth occurs chiefly in the northeastern part of the northeast plain, where the climate is somewhat humid. Here the horizon of black earth is thicker, and there is no caliche underneath. This type of soil is similar to the prairie soil of North America.

Chernozem and black earth, being extremely fertile, are known as the "king of soils". Where chernozem and black earth lands have been opened up and cultivated over the years, large areas of them have been turned into "granaries".

Chestnut Soil. This is found mainly in the inland areas northwest of the chernozem region, that is, in eastern Inner Mongolia and northern Shansi and Shensi provinces. The climate in these areas is comparatively dry and the steppe vegetation has gradually dwindled. With less humus content, the soil is a chestnut-brown color and relatively poor in structure, but its fertility is still fairly high. The regions of chestnut soil are now mainly used for pasture.

Cinnamon Soil. The main areas where this soil occurs are on the alluvial plain formed by the Yellow, Huai and Haiho rivers, and the eastern part of the loess plateau, which includes Shansi, Shensi, Honan, Hopei and Shantung provinces.

This soil region was brought under cultivation earlier than any other; it is the cradle of Chinese culture. Suffering frequently from natural disasters like drought, floods, dust storms, and from salinization, in recent times this region was not able to grow sufficient grain to feed itself, and had to depend on supplies from south China. After liberation, determined to become self-reliant, the people in the area put a great deal of hard work into a massive campaign to





This arid saline-alkali soil of the past (left) has now been turned into fertile farmland (right) by the Chaoyang commune in Kiangsu province.

reclaim farmland, centered around building water conservation projects. Their efforts have changed the natural look of this area and achieved good harvests ten years in a row. They are ceasing to be dependent on grain from the south.

Desert and Semi-desert Soils. These are found in the vast inland region of the northwest, including the provinces of Kansu and Chinghai, the Ningsia Hui Autonomous

Region and the Sinkiang Uighur Autonomous Region. This soil has a coarse texture and low humus content, but is rich in various mineral elements.

Areas of desert soil frequently suffer from drought and sandstorms, as well as salinization of the soil. The working people of the various nationalities that live there have struggled stubbornly against these, generation after

generation. Irrigation by *karez*, underground channels bringing water from the mountains, and farming in fields strewn with stones to prevent evaporation of moisture are two methods they have developed through practice over the years. Oases were created long ago in the vast desert soil expanses and now there are also many new grain- and cotton-growing areas there. Two of the better-known among them are sections reclaimed along the Tarim River in southern Sinkiang and at Shihotzu in northern Sinkiang.

Shelter belts in Fuyu county, Kirin province.



Saline and Alkali Soil. This type of soil is found extensively in low-lying areas such as the coastal plain, and the plains, basins and valleys of arid and semi-arid inland regions. Because the groundwater table is high and there is great evaporation of surface water, easily-soluble salts of many kinds in the subsoil are drawn up into the topsoil, making the land unsuitable for growing crops. Work to improve the soil, however, can turn these areas into fertile fields.

As one crosses the Chinghai-Tibet plateau from southeast to northwest, mountain forest soil, mountain meadow-steppe soil, mountain semi-desert soil and desert soil are found in that order.

Reclamation and Utilization

In old China, vegetation was damaged by indiscriminate felling of trees, overgrazing of grasslands



Lungchuan commune in the Tunghsiang nationality autonomous county, Kansu province, has lost its arid look through terracing to reduce soil erosion.

and years of improper cultivation. This led to serious erosion and destruction of the country's soil resources. The erosion of the red earth in the south and of the cinnamon and chestnut soils in the north are examples. Most of the saline and alkali soil and desert soil were not improved and were not made use of in old China.

Soon after the birth of the new China, investigation and studies were begun on how to prevent erosion of the red earth and raise its fertility. Now through scientific application of fertilizer, proper crop rotation, diversified farming and terracing, the people in these areas are improving this soil and consequently their agricultural output.

In order to solve the problems of the serious erosion of the cinnamon and chestnut soils in the middle reaches of the Yellow River, programs for investigation and

control centering around water and soil conservation have been rapidly developed. In the area drained by the river, 800,000 hectares of fields now terraced and 2,000,000 hectares planted to trees and grass are gradually bringing erosion under control.

In the desert soil area where shifting sand used to encroach on the cultivated land, a lot has been done to change the situation by scientists and by the people's communes since they were formed in 1958. In the past ten years many districts have built shelter belts to block the sand. One of these east of Tunhuang county in Kansu province measures 1,600 kilometers long. In the Inner Mongolian Autonomous Region, 933,000 hectares of shifting sand have been brought under control.

Work on reclaiming saline and alkali soil has made rapid progress

in recent years through control of water. On the plains of the Yellow, Huai and Haiho rivers, where saline and alkali soil accounts for over 70 percent of the total, digging of new canals and widening of old river courses has raised the area's capacity for drainage and flood release. The groundwater table has thus been lowered and the area of saline-alkali fields gradually cut down. Building platform and strip fields also makes more of this land usable. Half the saline-alkali area that existed at the time of liberation in Hopei, Shantung and Anhwei provinces has been ameliorated.

The nationwide mass movement to transform China's mountains and rivers is moving another step ahead to rational utilization, of land resources and improvement of soil centered around soil conservation.

Onstage at the No. 4 Cotton Mill

Staff Reporter



The "Weavers' Dance".

THE auditorium of the No. 4 State Cotton Mill in Tientsin is filled to capacity. As the curtain rises nine women dressed as weavers dance onto the stage, singing. It is the "Weavers' Dance", and the performers are themselves textile workers. Through their movements, to music by a mill ensemble, they give a vivid picture of weavers at work. Their dance, expressing the pride and optimism that the Chinese working class feels as masters in the new society, suited the mood of the audience.

Many of the numbers are, like this one, based on the life of the workers. In "Patching Gloves", a song with action, three veteran workers pick up worn-out gloves and patch them in their spare time. "Why mend, we've got lots of new ones," some young women apprentices say. "Hard work and saving are part of the nature of the working class," the older workers tell them. "Extravagance is a bourgeois habit. We can't throw away our revolutionary tradition, even though our mill is growing." The young girls cheerfully join in the patching.

The workers like such items, small but full of meaning and true to life, and produced by the workers themselves. "They're about our own mill—our own new things and new people," they say. "They express what's on our minds, speak our language, and we get the point right away."

Many Amateur Groups

The No. 4 State Cotton Mill is a modern one with several thousand workers, the majority of whom are young people. Many are good singers and dancers and some play musical instruments. Singing revolutionary songs and learning the modern revolutionary Peking Operas created during the cultural revolution has in recent years brought new meaning to their cultural activities and fostered a whole new crowd of amateurs. These, a few in nearly every shop and team, play an important role in livening up cultural life there.

The mill's revolutionary committee has paid great attention to the growth of this new force, and helps the amateurs to use

Chairman Mao's theories on literature and art to guide their writing and performing. There are now several groups for different interests: script-writing, acting, music. Early in the morning, in the evening, on Sundays, the sound of their rehearsals can be heard coming from the mill's club or auditorium. At the beginning or end of shift meetings their members frequently perform a chorus, a *kuai pan* (narration to the rhythm of bamboo clappers) or a dance, items which, needing no make-up, properties or scenery, are convenient to perform and suited to the needs of the moment. In the past year over 80 pieces have been produced, in which 800 amateurs took a direct part either in writing or staging.

"In Praise of the Secretary" is a group song-and-action number based on incidents in the life of Wang Shu-chen, a textile worker and hard-working Communist Party secretary of her shop. It tells about her conscientious study of the writings of Marx, Engels, Lenin and Stalin and Chairman Mao's works, the close



The audience likes it.

ties she has with the masses and the many technical innovations she has made. The workers say the piece has inspired them to try to be more like her, a worker who does things the way Chairman Mao teaches.

One *kuai pan* is about Kuo Chia-wen, a master worker in the mill's No. 1 weaving shop, telling how, despite his age, he goes at his job with all the verve of a youngster.

New Generation

About the performers, the other workers say, "These young folks are really something. They're good both on the stage and off — as the younger generation in the mill, they show much promise."

Wei Ying-jung, one of the girls in the "Weavers' Dance", participates in management of the mill as a workers' representative. She shows great enthusiasm both in her work and at political study, sets high demands on herself and is well-liked by her fellow-workers. She joined the dance group while still in the school attached to the mill.

Another is Sheng Chih-kang. In the No. 3 weaving shop they say he throws himself into his job like a tiger. He worked just as hard to master the role of Li Yu-ho, hero of the opera *The Red Lantern*. He often goes to the bank of the Haiho River as soon as the sun is up to practice his voice exercises and dialogue. Whenever he has time he gets a veteran worker at the mill who has had some Peking Opera stage experience to help him improve his movements. He has already become one of the mill's outstanding performers.

Everybody Helps

The mill's revolutionary committee and shop leaders do whatever they can to provide time and facilities for the theatricals and to enable talented amateurs to improve their technique. Liu Pao-tsai, Party secretary at the No. 3 weaving shop branch and himself an amateur Peking Opera actor, found that some young people in his team showed great interest in performing Peking Opera but lacked training in the basic skills. In his off-hours he helped them learn, himself acting out every part and demonstrating the movements. Under his direction quite a group of Peking Opera actors have been trained.

Non-performers are not without their interest in the proceedings. They are always dropping in at rehearsals ready to offer opinions. When they saw one dance, some criticized the performers' representation of the job of "doffing" the bobbins, saying, "You doff like you were chopping cabbage." They then helped the dancers work out a better way to indicate this motion.

When a full-length opera is in preparation, the whole mill lends a hand hunting up costumes and properties and building scenery. When Liu Chin-ying, a master workman at the No. 3 weaving shop, learned that a red lantern was needed for rehearsing the opera *The Red Lantern*, he lost no time in finding cardboard and making one. "With help like this, we're bound to be a success," the players said when they saw it.



Worker Pien Chun-yuan rehearses a ballad he has written to be sung to the beat of a drum.



Spinners perform a skit during a work break.

Old hands coach the newcomers.



Wei Ying-jung (front) helps workers of another mill in learning the "Weavers' Dance".





Destination Nadam Fair.

Nadam Fair on the Grasslands

LIN LU

THE annual Nadam Fair on the Khorchin grassland in western Kirin province was held this year in late July when the pastures were at their greenest and the herds at their best. In Chalute Banner (county) four herdsmen's communes with mainly Mongolian membership celebrated a good year of livestock raising at a joint festival.

"Nadam" is a Mongolian word meaning "entertainment". It is the name for the traditional grassland fair where herdsmen and peasants come together to exchange industrial, agricultural and animal products, take part in traditional sports like horse racing and wrestling and see performances of songs and dances. For nearly a thousand years up to the liberation, the nadam fairs were controlled by

Mongolian princes and aristocrats and ranking lamas. It was an occasion of festivity for a very small number of the ruling classes on the grassland. Only after liberation did it become a meeting of the working people.

Late last July herding families living on the Khorchin grassland, driving their herds and their ox-carts on which their yurt-tents were packed, converged on the pasture beside the Holin River. Mongolian stockmen made up the majority, but there were also herders and peasants of Han, Manchu, Hui, Tahir and Korean nationality. Trucks and wagons loaded with consumer goods added to the stream of traffic.

THE silent grassland had come to life. The banner-decked fairground centered about an arena

for meetings and performances. Encircling it were yellow or blue canvas tents housing the state purchasing station for animal and other local products, and a department store, book shop, exhibition center, photography studio, barber shop, and restaurants and other service booths. Scattered over the pasture outside the fairground were the white yurts of the herdsmen. During the nine-day festival, at least five to six thousand people thronged through the fair every day.

State buyers were kept busy purchasing sheep, cattle and horses, brought by commune herdsmen, as well as skins, hides, furs and deer antlers. This year Chalute Banner has close to 15 times as many head of livestock in the stables as the early libera-

Going to the Nadam Fair.



Morning at the Nadam Fair.



Wrestlers entering the arena.

tion days, and this progress is typical on the Khorchin grassland.

To keep up with the rising purchasing power of the herdsmen and peasants, state commercial units brought with them more than 700 kinds of consumer goods, including products from the Khorchin grassland's own newly-established industries.

One of the liveliest places was the spacious retail stall of the banner's supply and marketing co-op. Buyers paused before sewing machines, transistor radios and wristwatches, trying to decide how best to invest their money. There were brisk sales in items

specially for the Mongolian style of life — colorful silks and brocades for making Mongolian robes and caps, a variety of bright trimmings, silver bracelets and coral earrings, jadeite mouthpieces for the long-stemmed pipes of the oldsters, tooled leather saddles, long-bladed knives with worked metal handles for cutting up sheep cooked whole, copper teakettles and many other utensils for the yurt.

A dashing young man, his long robe cinched in at the waist by a colorful sash, had just bought a sewing machine, the Peony brand made in Tientsin. "The last important furnishing for my wedding

this winter," he observed, grinning broadly. He said his name was Daugson. His father and uncle had tended animals for herdowners in the old society but got hardly enough to keep themselves from starving. There was no wedding when his father got married. His uncle became ill and died because they could afford neither doctor nor medicine. Two generations, two entirely different lives, that is the story of the grassland then and now.

A total of 180,000 yuan of goods were sold at the fair. These included silks, cotton cloth, alcoholic spirits, tobacco, tea, radios and wristwatches. At other times customers do their buying at the 159 regular supply and marketing stations operated throughout the grassland by the commercial department of Chalute Banner. The volume of sales for 1971 was 302 times that in early liberation days.

THE climax of the fair came with the horse races, and of these the biggest attraction was the children's race. Children on the grassland get their first lesson in riding soon after they learn to walk, tied by their fathers to the back of the horse. For the 5- and 10-km. race, the young horsemen, all about 11 or 12 years old and wearing colorful bands around their heads, rode their mounts bareback.

Before the race began, fathers or big brothers had already stationed themselves halfway along the course to encourage the contestants on. Most of the spectators waited near the finish line. It was not long before a shout went up as the black spots appeared on the horizon and became bigger and bigger. In no time the horses bearing their light riders were coming down the home stretch. Then, with a spurt, the leading horse was over the finish line.

The winner was 12-year-old Da-bagjib. A fourth-grader, he began



The photo exhibition is popular.

riding herd on the commune's sheep with his uncle when he was seven, and has already tamed several wild horses. For his first race at the Nadam, his mother had made him a suit of new clothes and prepared his favorite food at home. The young champion dismounted and walked through the cheering crowd with a happy smile, but without a trace of swagger. All the young horsemen understand from their fathers and big brothers that they are not racing for pennants but to cultivate courage and improve their skill so that they will be good herders and can serve their collective better.

Wrestling in Mongolian style took place in the arena. Sixty-four wrestlers in sleeveless canvas shirts with brass studs, three-colored aprons, full pantaloons and felt boots marched into the arena in twos to the accompaniment of singing by the older herdsman: "Come, oh come, join a wrestling match for fun. This is a contest of friendship."

The first pair came on and did a sort of prancing dance to acknowledge the cheers of the specta-

tors, then another pair, and still another. After the first contest the losers went out and the winners were matched again. Finally only 37-year-old Chaoktu remained undefeated.

Quick-footed Chaoktu, a veterinarian in a herding brigade, has been wrestling in his spare time for 18 years. His father, 73-year-old Damrenjiab, was a well-known wrestler in his day, but it had not brought him happiness. Forty years ago he defeated a wrestler in the employ of a prince. For this he was given 25 whiplashes and ordered to three months of hard labor. Only after liberation did wrestling become a sport of honest competition enjoyed by all. Champion Chaoktu has trained more than 20 in his brigade as wrestlers.

At the foot of a hill some distance from the fairground, 12 militiawomen gave a dazzling demonstration of marksmanship with rifles at 100 meters. The oldest of the girls was 22 and the youngest 16. They are all herders in their communes and keep their shooting up to par in order to cope

with wild animals that attack the herds.

AFTER supper the fairgoers left their yurts, some to watch a game of basketball—a new sport on the grassland—others to see exhibitions of photographs and art works, and sets of pictures which tell the stories of advanced communes and brigades and outstanding people. Still others visited the book stalls to buy editions in Mongolian of Chairman Mao's works and books of popular science and literature.

Old people sat on the grass and enjoyed sniffing snuff while the children shot off firecrackers. When it was dark enough there were films of the modern revolutionary operas dubbed in Mongolian, and lantern-slide shows on popular science. A big crowd watched the performance of instrumental music, songs and dances by the Chalute Banner Art Troupe. Folksinger Rashioser, who accompanied himself on the horse-headed fiddle, drew particularly enthusiastic applause. The performance ended with a display of fireworks that illumined the vast night sky over the Khorchin grassland.

Answers to Exercises

Lesson 6

1. 我的家在公园旁边。
2. 你楼下等我吧。
3. 阅览室里有很多杂志。

Lesson 7

- I. 1. 他说中文说得流利。
他说中文说得不流利。
2. 我朋友学习中文学习得好。
我朋友学习中文学习得不好。
- II. 1. 一九三八年十二月二十一日
2. 一九七二年一月一日



Special goods in Mongolian style.

Much livestock is purchased at the fair.

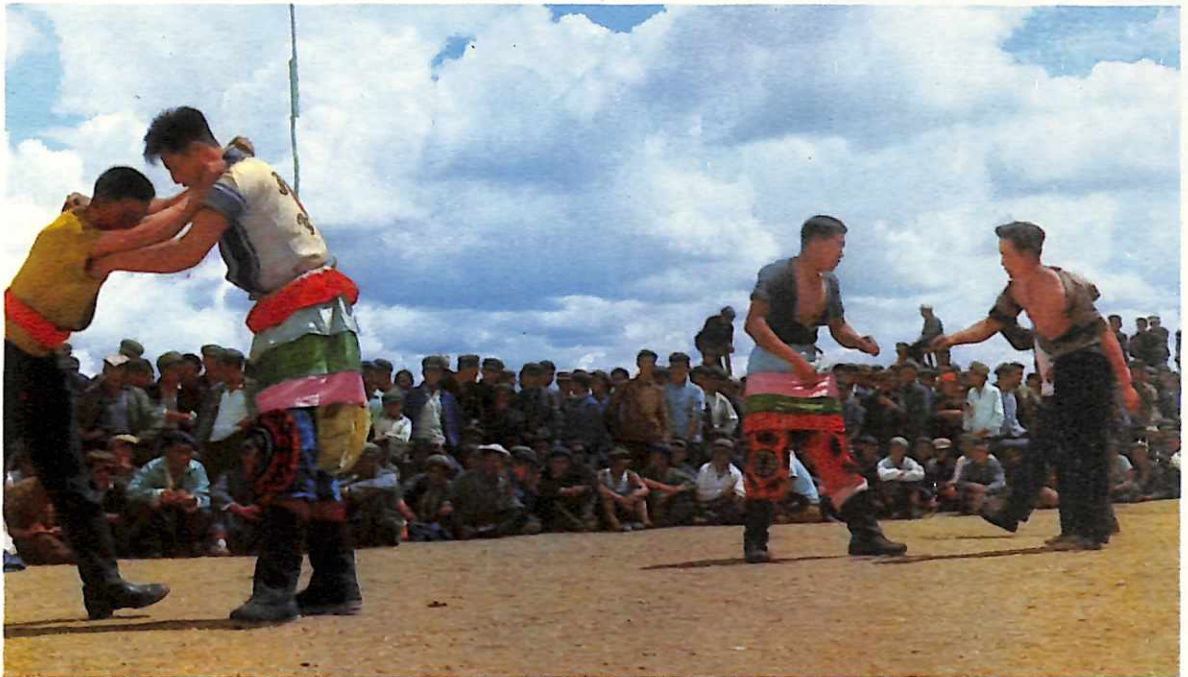


Dabagjib, winner of the children's race.





A performance.



Wrestling.

Horse racing.



Lesson 6

在旅馆

Zài Lǚguǎn

In a Hotel

服务员: 您好, 您是史密斯先生吧?
Fúwùyuán: Nín hǎo, nín shì Shímìsī xiānsheng ba?
Service person: You good, you are Smith Mister?

休息休息吧!
xiūxi-xiūxi ba.
rest a bit.

客人: 是的, 我是史密斯。
Kèrén: Shìde, wǒ shì Shímìsī.
Guest: Yes, I am Smith.

客人: 好, 谢谢您。
Hǎo, xièxie nín.
G.: Fine, thank you.

服务员: 您的房间在二层 235 号
Nín de fángjiān zài èr céng èrsānwǔ hào
S.P.: Your room at two floor 235 number

服务员: 不客气。电铃在这儿, 您
Bú kèqi. Diànlíng zài zhèr, nín
S.P.: You're welcome. Bell at here, you

(二三五号)。请跟我来吧!
(èrsānwǔ hào). Qǐng gēn wǒ lái ba!
(235 number). Please with me come....

有事情, 请随时叫我。
yǒu shìqing, qǐng suíshí jiào wǒ.
have business, please any time call me.

这是您的房间, 请进!
Zhè shì nín de fángjiān, qǐng jìn!
This is your room, please enter.

Translation

客人: 这个房间很好, 又宽敞, 又
Zhège fángjiān hěn hǎo, yòu kuānchǎng, yòu
G.: This room very good, both spacious and

Attendant: Hello, you are Mr. Smith?
Guest: Yes, I am Smith.
Attendant: You're in room 235 on the second floor. Come with me.... This is your room, please come in.
Guest: This room is quite nice, spacious and bright.
Attendant: The bathroom is behind the bedroom.
Guest: Is the restaurant upstairs or downstairs?
Attendant: The restaurant is downstairs and there is also a shop there. Every floor has a reading room with many newspapers and magazines. Have a rest first.
Guest: Fine, thank you.
Attendant: You're welcome. The bell is here, please call me whenever you need anything.

亮堂。
liàngtang.
bright.

服务员: 卧室后边有洗澡间。
Wòshì hòubiān yǒu xǐzǎojiān.
S.P.: Bedroom back has bathroom.

客人: 餐厅在上边还是在下边?
Cāntīng zài shàngbiān hái shì zài xiàbiān?
G.: Restaurant at above or at below?

Notes

服务员: 餐厅在楼下。楼下还有
Cāntīng zài lóuxià. Lóuxià hái yǒu
S.P.: Restaurant at downstairs. Downstairs also have

1. In Chinese there is a special class of words which show locality, called words of location. There are two kinds, monosyllabic and disyllabic.

小卖部。每层楼都有
xiǎomàibù. Měicéng lóu dōu yǒu
shop. Every floor (of) building all have

MONOSYLLABIC

DISYLLABIC

上	shàng	on	上边	shàngbiān	above
下	xià	under	下边	xiàbiān	below
里	lǐ	in	里边	lǐbiān	inside
外	wài	out	外边	wàibiān	outside
前	qián	front	前边	qiánbiān	before
后	hòu	back	后边	hòubiān	behind
旁	páng	side	旁边	pángbiān	beside
中	zhōng	middle	中间	zhōngjiān	between

阅览室。阅览室里边的
yuèlǎnshì. Yuèlǎnshì lǐbiān de
reading room. Reading room in

a) Monosyllabic words of location cannot be used alone. They are suffixed to nouns to produce words showing locality: shānshàng 山上 (on the mountain), lóuxià 楼下 (downstairs), jiālǐ 家里 (at home), ménwài 门外 (outside the gate).

报纸, 杂志很多。你先
bàozhǐ, zázhì hěn duō. Nín xiān
newspapers (and) magazines very many. You first

b) Disyllabic words of location may be used alone or after nouns. These words are used as nouns. For example: Hòubiān shì xǐzǎojiān

后边是洗澡间 (The bathroom is in back). In this sentence hòubiān 后边 (behind) is used alone as the subject. When a noun is followed by a word of locality the two together are used as a noun. Xǐzǎojiān zài wòshì hòubiān 洗澡间在卧室后边 (The bathroom is behind the bedroom). In this sentence wòshì hòubiān 卧室后边 is used as a noun. Further examples: Cāntīng zài lóushàng háishì zài lóuxià? 餐厅在楼上还是在楼下? (Is the restaurant upstairs or downstairs?); Yuèlǎnshì fǎnbiān bàozhǐ hěn duō 阅览室里边报纸很多 (There are many newspapers in the reading room).

c) When a disyllabic word of location is used after a noun, the construction is rather loose and the character 的 may be inserted between them: 洗澡间在卧室的后边. But when a monosyllabic word of location is suffixed to a noun, the character 的 cannot be inserted between them. We cannot say 山的上 for 山上.

2. Reduplication of verbs. Many Chinese verbs may be reduplicated to indicate that the action is of short duration, as in Nín xiān xiūxi xiūxi ba! 您先休息休息吧! (Rest a bit first). When a monosyllabic verb is reduplicated, yī — may be inserted in between: Wǒmen qù xiǎomàibù kànyikàn ba! 我们去小卖部看一看吧! (Let's go to have a look at the shop). When a disyllabic verb is reduplicated, yī — cannot be inserted. We cannot say 休息—休息.

Exercises

Translate the following sentences into Chinese:

1. My home is beside the park.
2. Wait for me downstairs.
3. There are many magazines in the reading room.

(Answers on p. 43)

Lesson 7

一封 信

Yì Fēng Xìn

A Letter

亲爱的约翰:
Qīn'ài de Yuēhàn:
Dear John:

上星期六, 我们学校开了一个
Shàng xīngqīliù, wǒmen xuéxiào kāile yíge
Last Saturday our school held an

你好! 因为我最近很忙, 所以
Nǐ hǎo! Yīnwéi wǒ zuìjìn hěn máng, suǒyǐ
You good! Because I recently quite busy, so

晚会。同学们用中文表演了很多
wǎnhuì. Tóngxuémen yòng zhōngwén biǎoyǎnle hěn duō
evening party. Schoolmates used Chinese performed very many

没有给你写信。请原谅。你的
méiyǒu gěi nǐ xiě xìn. Qǐng yuánlǎng. Nǐ de
haven't given you write letter. Please excuse. Your

节目。这个晚会开得很成功。
jiémù. Zhège wǎnhuì kāi de hěn chénggōng.
items. This party held quite successfully.

身体好吗?
shēntǐ hǎo ma?
health good?

问别的朋友好! 希望你常来信。
Wèn biéde péngyou hǎo! Xīwàng nǐ cháng lái xìn.
Ask other friends well! Hope (from) you often come letters.

我们来中国学习中文已经半年
Wǒmen lái Zhōngguó xuéxí zhōngwén yǐjīng bàn nián
We come China study Chinese already half year

祝你健康!
Zhù nǐ jiànkāng!
Wish you health!

多了。老师要求得很严格, 我们也
duō le. Lǎoshī yāoqiú de hěn yángé, wǒmen yě
more. Teachers' demands quite strict, we also

玛丽
Mǎlǐ
Mary

学习得很认真, 所以我们有很大
xuéxí de hěn rènzhēn, suǒyǐ wǒmen yǒu hěn dà
study quite conscientiously, so we have quite big

一九七二年十月二十三日, 北京
Yījiūqīèrnián shíyuè èrshísānrì, Běijīng
1972 October 23, Peking

Translation

的进步。可是, 我们说中文说得还
de jìnbù. Kěshì, wǒmen shuō zhōngwén shuō de hái
progress. But we speak Chinese speak still

Peking
October 23, 1972

不太流利。今后我们必须更多地
bú tài liúli. Jīnhòu wǒmen bìxū gèng duō de
not too fluently. (From) now on we must even more

Dear John:

Hello. I've been quite busy lately so I haven't written you. Please forgive me. How are you?

It's already more than six months since we came to China to study Chinese. The teachers' demands are quite strict and we study quite conscientiously, so we have made great progress. But we still don't speak Chinese too fluently. We must practise even more from now on.

Last Saturday evening our school held a party. My schoolmates performed many numbers in Chinese. It was quite a success.

练习。
liànxí.
practice.

Regards to my friends. Hope you will write often.
Take care of yourself.

Mary

Notes

1. Complement of degree. The complement of degree shows the extent of an action. Examples: *Lǎoshī yāoqiú de hěn yángé* 老师要求得很严格 (The teacher's demands are quite strict). *Zhège wǎnhuì kāi de hěn chénggōng* 这个晚会开得很成功 (The party was quite a success). 严格 and 成功 are complements of degree. This kind of complement is usually an adjective and connected to the verb by the particle 得. If there is an object after the verb, the verb must be repeated: *Tā shuō zhōngwén shuō de hěn liúli* 他说中文说得很流利 (He speaks Chinese quite fluently). *Tā shuō zhōngwén shuō de zěnmoyàng?* 他说中文说得怎么样? (How is his spoken Chinese?) The negative form of such a sentence is made by placing 不 in front of the complement: *Tā shuō zhōngwén shuō de bù liúli* 他说中文说得不流利 (He doesn't speak Chinese fluently).

2. Dates and days of week. In Chinese the names of the months of the year are: *yiyuè* 一月 (January), *èryuè* 二月 (February), *sānyuè* 三月 (March), *siyuè* 四月 (April), *wuyuè* 五月 (May), *liuyuè* 六月 (June), *qiyuè* 七月 (July), *bāyuè* 八月 (August), *jiuyuè* 九月 (September), *shiyuè* 十月 (October), *shíyiyuè* 十一月 (November), *shíèryuè* 十二月 (Decem-

ber). The days of the week are: *xīngqiyī* 星期一 (Monday), *xīngqier* 星期二 (Tuesday), *xīngqisān* 星期三 (Wednesday), *xīngqisi* 星期四 (Thursday), *xīngqiwū* 星期五 (Friday), *xīngqiliù* 星期六 (Saturday), *xīngqiri* 星期日 (Sunday). The order for dates is as follows: *yījiū-qīèrnián shíyuè èrshísānrì* 一九七二年十月二十三日 (October 23, 1972).

3. Change of tones of 一: (1) When standing by itself, or in the unit or ten position in a number, 一 is pronounced in the 1st tone: *Nà shì yī* 那是一 (That is one); *èrbǎi yīshíyī* 二百一十一 (211). (2) When followed by a 4th tone, 一 is pronounced in the 2nd tone: *yī jiàn dàyī* 一件大衣 (a coat). Before other tones, 一 is pronounced in the 4th tone: *yī fēng xìn* 一封信 (one letter); *yī nián* 一年 (one year); *yī zhǒng* 一种 (one kind).

Exercises

I. Answer the following questions, first in the affirmative and then in the negative.

1. 他说中文说得很流利吗?
2. 你朋友学习中文学习得怎么样了?

II. Write the following dates in Chinese.

1. December 21, 1938
2. January 1, 1972

(Answers on p. 43)



Role of Literature and Art

I liked the article about Li Hsueh-ao, worker-poet. The bourgeois looks at poetry, literature, as the private property of a few, divorced from the revolutionary struggles of the masses. Bourgeois literature, therefore, parades fools, degenerates and fascists and makes them "heroes". Clearly, literature in China is a part of the masses, comes from the masses, and shows the victories of their revolutionary struggles. Literature in the hands of the bourgeoisie is a tool for continuing exploitation. Literature in the hands of the masses is a liberating tool, inspiring them to unite to win even greater victories.

J.B.

Long Beach, U.S.A.

Through reading *China Reconstructs* I have come to realize the importance of literature and art to the revolutionary cause. It not only raises the people's level of culture, but also gives them the positive outlook needed for transforming the world.

The importance of a revolutionary line for literature and art is clear when it brings about ideological changes in people. Revolutionary art and literature of the proletariat have but one source and that is the struggles of the workers, peasants and soldiers.

M.R.Q.G.

Medellin, Colombia

A Character Worthy of Admiration

I admire the personality of Party branch secretary Fang Hai-chen (heroine of the

Peking Opera "On the Docks" — Ed.), her great confidence and absolute faith in revolution and Chairman Mao's teachings. This is because she conquered what was bourgeois, remoulded Han Hsiao-chiang the young docker, and exposed Chien Shou-wei and his plot by her sharp questioning. I admire her faith in the African revolution, the way she relates it to the world revolution, and her spirit of internationalism.

S.H.M.S.

The Arab Republic of Egypt

Class Struggle

The story "Little Pebble Is Missing" contains the real meaning of the revolutionary spirit. All the class enemies' plots to disrupt the agricultural producers' co-op, to turn its members from production and to leave the wheat to spoil were doomed to failure in the face of the firmness and determination of the co-op members.

A.A.S.

People's Democratic Republic of Yemen

Professor Among the Masses

I was very interested in the article "What I Learned from the Workers and Peasants" by Tsien Ling-hi. It reveals his new ideas. He was under the influence of decadent old ideas of self-interest which denied the public interest of the worker-peasant masses. With the help of Mao Tsetung Thought, he started to change his outlook. He went to the workers and peasants, made big efforts for their progress and benefit and worked side by side with the masses in the production brigades and farms.

A.M.D.

People's Democratic Republic of Yemen

Occupational Diseases

The article "How We Prevent and Treat Occupational Diseases" shows us that the question of whom one must serve is a fundamental question of principle.

E.A.T.

Monteria, Colombia

Hard-to-Understand Terms

I am a university student whose English is supposed to be much better than average, but your articles on medicine invariably require a dictionary to be understood. I should therefore like to request that you give explanations for technical English terms in your magazine, in all subjects. If I require a dictionary to understand all that is written in *China Reconstructs*, it can only mean that the common people of this country, who do not have much chance of an education such as I have had, will find it difficult to read your magazine. Indeed, if it is difficult to read then it cannot be intended for the masses of the people.

C.J.M.M.

London, U.K.

Must Reach More People

Your magazine is rather hard to get in our country, but so many people want to read and understand about China. They have certain questions in their minds which arise due to unfair propaganda of the West. But your photographs show men and women working on their own accord, filled with their own spirit to work for China. It is necessary to manage circulation properly so that it reaches the common masses.

S.M.T.

Gujranwala, Pakistan



